



San Thomas Bushel.



San Thomas Bushel.

THE
FIRST
PART
OF
Youths Errors.

Written by THOMAS BVSHEL,
the Superlative Prodigall.

Luke 15. 18.

*I will arise and goe to my Father, and say
unto him, Father, I haue sinned against
heauen and before thee, and am no more
worthy to be called thy sonne, &c.*

Imprinted at London. 1628.

N.B. the portrait of the author taken in
y^e 17th year of our Birth is preserved in
my collection of portraits & is now
presented to the public page.





*To the Honourable and right
vertuous,*

T H O M A S,

*Lord Windsor, my very good
Lord.*

Excellent Peere,



*Little did I ima-
gine, or your
Lorship-ex-
pect, to see
my name
come vnder the Presse;
A; which*

The Epistle Dedicatory.

which as yet is to me a wonder, so likewise it must need bee to your Honour a miracle, that knowes both my life and breeding, to haue neither language, Latine tongue, nor, vpon my saluation, the helpe of any co-ad iutor; but as it is written of those things which appeared vnpossible to mans apprehension, are nothing to Gods vnsearchable wisdom. Otherwise your Lordship might suspect the Authour for I mistrusted my selfe, vn

Mar 10. 27.

ti

ry. *The Epistle Dedicatory.*

won'till I had reade the saying,
needs that God is able to make the
mira-dumbe to speake, the blind Luk. 7. 22.
y life to see, and the lame to goe ;
nei wherein he hath shewed the
atine splendor of his diuine proui-
alua dence on me base and vn-
o-ad worthy creature, to see more
tten clearly through my match-
bearlesse offences ; for that now I
opre constantly beleue, there is
God no forgiuenesse without true
O repentance, nor no true re-
lship pentance without confessi-
cur on, contrition, satisfaction,
,vn and amendment ; which
ti
A 4 made

The Eristle Dedicatory.

made me presume to patro-
nize the first fruits of my re-
tirednesse vnder your Lord-
ships name ; as a legasie of
my loyall dutie to your ho-
nour, preuention of others,
and in my obedience to that
n.5.16. good God, who requires an
open confession, for a pub-
lique transgression. VVhere-
in if I shall verifie our Sau-
ours words to giue *Cesar*
lat.22.21. his due, I must acknowledge
vnder God your noble rela-
tion of a monasticke life, was
the greatest inducement I re-
ceiued

The Epistle Dedicatory.

received from mortallist to-
wards my regeneration. So
that if I haue mounted too
high in sheltring my weake
laboures vnder your Lord-
ships vertues ; let me beg a
fauourable censure, and attri-
bute rather forgetfulnesse to
ingratitude, than my for-
wardnesse to presumption :
for beleue me (honoured
Lord) had I not fortunately
kist your faire hand before
departure, my zealous fide-
litie was so mixt with the
dregs of mortalitie ; that cer-
tainly

The Epistle Dedicatory.

Pro. 26.
11.

tainly vpon my companion
reuolt, I had fallen like a dog
to his vomit and ruinated my
owne soule. But thanks be
to the diuine prouidence, by
a shorter cut I haue met with
contentment, ended my trauels,
discarded my pleasures
and circled the earth. For
Christ knowes my ambition
was neuer higher then in
poore remote Caue or deef
fert Cell, where if these illiqu
terate-deiected lines shoul
reflect a likeing in your
Lordships iudicious reas
ding

ry. *The Epistle Dedicatory.*

ioning ; I am confident by
Gods assistance, future en-
deavours might edifie o-
thers : especially when my
peregrination shall vnder-
stand of your religious ap-
probation, whose honoura-
ble opinion I esteeme more
then mortall creature; not for
that your noble apprehensi-
on exceeds all men ; but by
reason your internall fidelitie
equals the best of men; which
according to my simple
judgement carries a greater
renewediction and clearer re-
velation

The Epistle Dedicatory.

velation of Gods fauour
then all other vertues; how
soeuer if the tributary praier
of a sinfull Beadsman can
encrease your Lordships im
mortall glory. I am confi
dent God multiplies your
honours daily.

Your obliged and deu

uoted seruant

THO. BVSH

ry.
our
ow
aier
ca
s im
onfi
you

To my Christian Brethren.



Entle Reader somewhat I would gladly say in way of admonition as altogether example, for that the holy
postle assures me I was not borne
der my selfe, but for others ; though
u may perceiue I haue consin'de my
rson from societie of man ; yet be-
ant ue that I barre not the visitation of
o man, but willing to edifie all men,
E I farre as God shall enable my weke
abiltie,

abilitie, and their patience ; hum
intreating that the spectacle of yo
sinfull brothers miserie, may mort
your fleshly desires, and take so m
compassion of your selues, as to p
uent future perils. I haue my rewar
you your glory : otherwise the da
ger's desperate, as mine is damna
without Gods vnspeakable mer
which my fairest hopes cannot as
beleue he will so much remember
to forget his iustice. O then gen
Sirs, if your owne consciences acc
you, resolute to follow the one, and
the other ; for assure your selues,
president of my fatall afflictions
be an occasion to condemne you at
day of iudgement, if you obstinate
neglect the same. But why shoul
expect you will either read or m

of them knowing the writings of
our Sauiour, the laboures of Apostles,
and whole liues of ancient Fathers,
are cast aside as superfluous garments;
when a play booke is admitted to
passe away the time: which, with in-
ward grieve I confesse, were my libra-
ries; and, I feare, continue too much
our studies: yet for that my inuisible
garments liuing vpon earth as Diues
in hell, and can at any time resolute
those which doubts in the same, may
an occasion to extenuate your licen-
tious appetites, that Gods name may
be glorified, your soules saued, and I
satisfied.

THO. BVSHEL.

The

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The crying sinne of Pride

The crying sinne of adulterie



To his louing Brother Edward
Bushel Esquire.

plomon sayth, He that couereth his sins
shall not prosper, but whoso confesserth
and forsaketh them shall haue mercy.
Prou. 28. 13.



T is not vnknowne
to your selfe nor the
world, that I conti-
nued a prentiship the
superlatiue Prodigal,
either I am ashamed to diuulge,
when God himself commands vpon
penalty of eternall damnation, yet it
B grieues

Iam. 5.
16.

2 *The confession of a Prodigall.*

griues my very soule that euer I gave
occasion to be recorded. But I hold
this my irrecoverable follie will p
uent future ages for falling into sci
fearefull a danger; otherwise as th
birth was miserable, so their dea
will be lamentable: which to me w
rather aggrauate my sorow, then
tenuate my torment, though in te
porall affayres many bearers less
the weight, and ease the surcharg
sufferer, but in spirituall none refica
sheth the oppressed; especially yo
dissolute brother, who hath in a m
ner searched the records of heaue
for a President to make his title
hell vnquestionable: as you may t
more perspicuously perceiue by the
dreadfull following lines. O my
dearest Microcosme in nature, wis
wh

Exod 23

I gave what unwillingnes do I lay open my
I had disobedience against the first Com-
mandment, knowing my own con-
science pleads guilty in the highest
manner, for debasing his name,
Essence, and Glory, below the de-
gree of a temporall Lord, a mecha-
nicke Magistrate, or peasant Justice,
in honouring them more with cap
and knee, then his omnipotent per-
fector that created me. But when I
renewed my eye vpon the second, there
you finde I a distraction of madnesse,
although I haue not worshipped the
molten calfe of brasle, iron, stone &
the like; yet haue I done sacrifice to
the image of liuing clay, with that
adoration as I made the female sexe
my goddesses on earth, and left the re-
wastage of my time for the seruice of
him

4 *The confession of a Prodigall.*

him that made me: howsoever touching the third I so much prophaned the Deitie of his name, that I made it my familiar discourse, for which in iustice I am culpable of death. But as for the fourth I continually mixt my weake deuotions with so many erroneous pleasures, that to my knowledge, I kept not one whole Sabbath for his glory: wherby I am debarred of claiming either loue, fauour, or mercy: but the course of perdition, which for sure violating the first, I was so sparing in shewing either reuerence or dutie to my parents, that I seldom paid any tribute as I ought, but whereby I haue deserued not onely the shortnesse of dayes, but the losse of their fatherly blessings. As for the first thanks be to God, I haue none actually

The confession of a Prodigall. 3

which actually shed the blood of any man,
and whether it were not more for
the increase of punishment by the decree of
Heaven, than the law of God, I neither
can say nor justify my selfe; but to
my remembrance am free from that
ever-trying sinne: howsoever for the sea-
son, if I should deny the acknow-
ledgment of that deadly sinne, the
devill and actors in my lustfull recreation
will cry out vengeance on my con-
science, damnation: for we ever held it as a
sport of pleasure brought into the
world by nature, and at the most va-
nity, but now it speaks death vnto mee,
and I feare, no comfort vnto them,
which for the eight you know in my
childhood was guilty: so that I can
neither acquite nor accuse my selfe of
any

6 *The confession of a Prodigall.*

any mortall fact : and as for the ninth, I cannot plead ignorance, but that my knowledge was neuer brought to the test before a seat of impartial iustice. Yet as I was, it is ten to one that I should haue proued more flesh than spirit, more fallie than honest; but certainly for the tenth I must confesse my self guilty to all, either by thought, or act, with delectation and affection. Thus you see the marrow and sinnewes of the whole law haue I broken; which makes me liable to eternall torture, death, and damnation; God forgieue them that were the occasion. Yet if the multitude of these crying sinnes were the period of my transgressions, I might haue hope by the death and passion of my Sauour. But when I ponde

on the barbarous and inhumane
trriage vsed towards his mercies; it
tinguisheth the light of comfort,
our, or pardon, for God knowes
am more worthy of death by his
flesh, then for violating the whole
w. of *Moses*, in that I haue comitted
ortall sinnes against him that died ^{Heb. 12.}
er br my sinnes; by making the
on doanes and sorrowes in his passion
e robe of shelter to my base wicked
and detestable pleasures: for that I
me ar'd not prosecuting the life of my
any sed offences vpon presumption of
his mercies, not fearing his iustice;
ulc or pitying his sufferings: whereby
ere haue exceeded the fact of *Judas* or
ight the Senate of Iewes, for the one be-
thio ayed him but once, I a thousand
ndones: the other crucified him out of
po

B 4 ignorance

8 *The confession of a Prodigall.*

rance, I a million out of wilfulnesse
 What assurance (deare brother) can
 be expected by me that am worse than
 those whom I haue named, but thou
 Ezek. 18. dreadfull ruine of permanent perdition
 Eccles. on. Yet you will say God is merciful
 vpon repentance at the last gaspe
 which cannot be denied: so likewise
 my conscience tels me hee is iust
 Mar. 5. which will not be contradicted. Feare
 7. 18. certainly without my repentance wh
 quall my transgressions, the Church
 Reue. 18. may absolue me, but not assure min
 And I should vainly expect remission
 by any ghostly fathers absolution, vo
 Ioh. 3. I continue in any one sinne which
 4. 6. lieth in my power to preuent: but
 the greatest comfort of continuance
 in all my calamitie was the sweet
 saying of our Sauiour, that himselfe

The confession of a Prodigall. 9

essed his Angels ioyed more at the
conversion of one sinner which
ethely repents then ninty nine righ-
t thous. O with what an vnspeake-
rdible happinesse was this cordiall
ciferse to my afflicted soule ; wherein
asministred the application daily to
ewie fresh my sad heart and wearisome
iufenses ; but at last it proued bitter as
. Feall in operation and digetting. For
nce when I searched into the mystery of
iurid sense, there I found it was ninety
e mine to one, that a wilfull sinner ne-
issider truly repented ; otherwise you
on, would make God ioy more in a sin-
whicull wicked mans life then a religious
: bodly liuer : which brought me into
ano fearfull a danger of desperation,
what had you or any other beene
nscen eye-witnesse in the agony of
an my

10 *The confession of a Prodigall.*

my perditionous soule, it would haue
made the flintiest heart soone
choose to wrestle with a Lion
then commit a mortall sinne a-
gainst the immortall God which
created him. Yet after a long debate
betwixt hope and despaire, the presu-
dent of *Saul* otherwise called *Paul*, dra-
welled into me the happines of hope
by reason his palpable crimes reflex-
ed some equality to my offences
but at last his patterne left mee in
darke Ecclips, for that they were
Terrors executed out of ignorance, not
wilfully, and therefore obtayned res-
mission vpon his contrition. I then
ministred to my dejected soule the
mercies conferred on *Mary Magda-
lene*: yet notwithstanding small was
my reliefe, for that her conflict of
repentance

Tim. 1.

like 7.

1. *The confession of a Prodigall.* 11

penitance did in a manner exceed
others, and her transgressions but
one of the seven deadly finnes.
whereupon I applied the thiefe on
that Crosse as my last refuge: but
where I saw apparant little shelter: for
the raising of *Lazarus* from the Luk. 23.
Ioh. 11.
dead, was onely a miracle to shew
that he was Christ the Messias; euen
my conscience telles me, that the
unparalleld mercy vpon the theefe, Mar. 26.
38.
was preordained only for that houre
to be as a witnesse of his wrongfull
and dishonourable suffering, and not any
assurance of safety for vs to build
thereon. Thus being deprived (as you
may perceiue) from all hope in the
mercy of God by my disobedience,
from all mercy by my matchlesse
presumption, and from all comforts
in

12 *The confession of a Prodigall.* Th

in malefactorious by my superlatiue
transgressions, together with inwath
griefes of the ioyes I had lost: and
the wofull exchange of heauen for
hell, brought me into that desperat
extâsie, as I fell suddenly on the
ground in a trance, where diuine
iudgements of God reiterated to me
in memory, that were executed already
vpon his dearest seruants for lesse of
fences: which closed all the facul
ties of my body and soule into an ob
scure darkenesse: but thanks be to
the diuine prouidence, that restores
me soone after to my former tran
quility: and hauing recovered a sen
sible feeling, my oppressed heart de
sired to know whether his iudge
ments were so seuer as my apprehen
sion led mee. I suddenly made
hast

erlike to my poore caue, God knowes
 with troubled thoughts ; for my co-
 : actions were eyther drowning or
 en securing my selfe : yet those assaults
 perasily repulsed by Gods assisting
 in thimission, with the president of *Ju-*
diue and the like : but then opening
 to me booke of the old and new Testa-
 ment, there I found our first parent
Adam, whom God gaue dominion
 facethe whole world, yet for eating ^{Gen. 3.}
 n one apple forbidden though it was ^{17.}
 be the intisement of another, hee and
 sons posteritie were extinguished for
 traitor. Likewise *Moses* and *Aaron* ^{Num. 30.}
 notwithstanding they could obtaine ^{27-33.}
 et day thing at Gods hands; yet for that
 dgey somewhat doubted of the mira-
 pre promised by God, they were de-
 nattered for euer going into the land
 of

14 The confession of a Prodigall.

1. Sam.
15. 17.
18. 23.

of promise. Againe *Saul* whom God
chose to be the first King of his peo-
ple, was degraded of his dignitie, and
giuen ouer to the hands of an euerlast-
ing spirit, for that he did but reserue for
himselfe certaine spoiles of warre, being com-
manded to the contrary. Besides the

Leuit.
10. 1.

suddaine killing of *Nadab* and *Abihu*
sonnes of *Aaron* for once offering eyer
other fire then was appointed the Lord.
The striking deade of *Ananias* & *Sap-
phira* for onely retaining for their

Acts. 5.
10.

part of their owne goods by deceipt
from the Apostles. Likewise the con-
demnation of *Cain* and his lineage for his
murder straight vpon his murder. And
besides *Beniamin* the onely sonne of *Is-
rahel* whom God loued so dearely, and

Gen. 7.
10.

for one sinne that was committed
at *Gibeah* vpon the wife of a Leuit.
G

Gen. 4. 2.
Iudg. 20.

for one sinne that was committed
at *Gibeah* vpon the wife of a Leuit.
G

om God destroyed almost the whole
his pibe of men, women, and children;
itie, with many other examples, which
an earing to claime any alliance of Ju-
ue for I surceased with repentance that I
g coad them. O my deare brother, that
ides I presumptuous sinners had felt the
Abick of my torture at the same instant
ringey would haue confessed in their
thearts, that God is seuerer and iust as
as he is infinitely mercifull : yet my con-
g science alwaies assured me hee neuer
deceit a sinner that desired truly to re-
theent, without a sinner forsooke him,
for which was some ease to my furchar-
ed sufferings. But the arch-enemy
off man continued his Rhetorickes
y, and applications of despaire, reuea-
teeng alwaies to my memory these
eund the like herse-like sounding pre-
G sidents

16 *The confession of a Prodigall.*

fidents of holy writ : if the righteous
shall scarcely be saued, where shall the
vngodly and sinner appeare ? and
iudgement begin at the house of God
what shall the expectation or end
wicked men be ? howsoever I doubt
not in the mercy of my Saviour
but in my owne base and vnworth
demerits ; for that hee is certaine
faithfull: if I hold fast the professio
of my faith according to the measure
which he hath giuen me ; yet what
with Satans assaulting , my sinne
afflicting, and feare of not obta
ining Gods fauour, it transformed me
from what I was , to the portraiture
of an Anatomy ; as the Inhabit
ants neere adioyning to the say
Isle can witnesse. For those that
came to visit me, out of charity pit

1. Pet. 4.
17. 18.

Heb. 10.
23.

II. *The confession of a Prodigall.* 17

ried me, and I in Christianity grieved as much for their ignorance, which being by his sacred pleasure brought to deaths doore, and readie to yeeld vp the ghost in a lamentable spectacle betweene hope and despaire; at last there appeared spirituall-wise an apparition of my own picture, the prodigall sonne, without intermission Luk. 15. to my soule and senses, which did reflect so much internall comfort, as a woman in the agonie of her paines, ioies to see a manchild borne into the world, and forgets Iohn 16. 21. her past sufferings; euen so the daile contemplation of this cordiall parable restored mee to that height of happinesse, as it did more auert the dolour of griefe, sorrow,

C

and

18. *The confession of a Prodigall.*

and despaire, then all the felicity and
I receiued by presidents in the old
and new Testament: but when
my conscience assured me the first
part of his life I had acted to my
eternall destruction, and that of
necessity I must follow the second
to obtaine my redemption, other-
wise it would prooue infortunate
and fatall, which hauing ponde-
red vpon the imbecillitie of my
owne nature, the allurements of
the world, and continuall assaults
of Sathan, I feared it would prooue
too strict a captiuitie for mee to
passe thorow: whereupon I plea-
ded, our Sauour died for all sin-
ners, yet my conscience answered,
it was for none but those which
truelie beleecued him in their liues,
and

ll. *The confession of a Prodigall.* 19

icity and vnfaignedlie repented in their
e olde hearts, which made mee remem-
ber the dreadfull saying of Christ
first himselfe, Few are the number that
my should be saued. O affectionated ^{Rom. 9.}
t of Brother, that all my prodigall ex- ^{27.}
ond pences had beene transformed in-
her to pious charities, my former plea-
nate sures into penitent praiers, and
de my vaine discourles into true
my confessions: then had I not
of liued a diligent slaue to Sathan, but ^{Iam. 5.}
alts a dutifull seruant to my Sauour: ^{16.}
oue which, God knowes, now the neg-
to lect of either so much sounds re-
ea. probate as makes me descend with
in. a dolefull heart and alleadge my
ed, birthright by baptisme. But like a
ch soft aire it answered not elected by
es, adoption; reiterating to my per-
nd

20 *The confession of a Prodigall.*

Heb. 12. 17.

Mat. 20. 10.

plexed thoughts the president of
infortunate *Esau*, who found no place
place of repentance, though he
sought it carefullie with teares.
But when at last I read the feare-
full saying of our Sauour, Mani-
were called, but few were chosen.
O what an immortall wound
gaue me; for my decrepit hope
enforced me to curse conception,
birth, & life, wishing the plague
of Egypt had beene my companions,
rather than those deceitfull
pleasures my companions, which
made mee so incapable of crea-
on, redemption, and election.
thus continued in this wofull spe-
ctacle for the space of two daies,
not caring to minister either rest
or nourishment to my wearisome
body

gall. The confession of a Prodigall. 21

ent body, but did wholly contem-
nd nplate on my forlornd estate, say-
h heing to my selfe, How should I
eare know whether I bee elected or
eare not? The spirit answered, either
lanib by a good life or true repentance,
osen which vpon examination was
nd if small comfort to me, hauing nei-
nother performed the one, nor ende-
tion ioured the other. Whereupon
gue finding my selfe by the allure-
partments of Sathan, vanities of the
tful world, and frailties of nature,
nich brought into so desperate, wretch-
eated, and dangerous case, that if I
. I did not forsake my selfe, there was
spe no saluation, but damnation: not-
ies, withstanding his death and passi-
est, on, which coniured mee by Gods
me permission, faithfullie to resolute

22 *The confession of a Prodigall.*

Esay. 1.
18.

Ioh. 15.
22.
Psal. 85.
10.

to discard all pleasures, doubts, scruples, or feares, and wholly depend vpon the sweet saying of our Sauour, Though my sinnes were as red as scarlet, yet hee would make them as white as snow; if so be my repentance proceed from contrition of heart during life; otherwise I might feare, mistrust, despayre, for I should much rob God of his iustice in depending vpon his mercy, and damne my soule with presuming on his fauour, when himselfe protesteth they both kisse each other; especially his preservation from so many dangers in the world, and the assaults in this my conflict, hath made me resolutely to set my rest vpon the anchor of this hope, that

II. *The confession of a Prodigall.* 23

that if neither inward griefes nor penitent praiers by the mercies of our Sauour cannot attaine vnto the ioyes of heauen ; I will strue to mitigate my torments in hell ; but certainelie I am resolu'd rather to suffer death , then commit any grieuous or wilfull sinne : for I should accompt my selfe more accursed then either Heathen, Pagan , Turke or Infidell, by how much my knowledge exceeds their ignorance , and his prouidence my basenesse , in exhaling me out of *Sodome* to *Zoar*, from an euill bewitching Court, into a delightfull solitarie Caue, where no fraud, pride, nor deceit inhabits. O my beloued Brother , if you or any other did but know the inestimable

24 *The confession of a Prodigall.* *The*

mable happinesse, which retired
nesse bequeathes those that de-
pend vpon Gods prouidence, and
are resolu'd to encounter tempta-
tion by reformation. I am confi-
dent the man liues not that desires
preseruacion of his soule, but
would rather affect the solitarie
continent life, then all the plea-
sures of *Solomon*. Though I must
confesse the first two months were
both fearefull, dangetous and de-
sperate; but after repulsiue the vi-
olent allusions of Sathan by these
generall pleas to all his assaulting
accusations, alleading, I both
confirmed and acknowledged his
words to bee true, that the wic-
kednesse of my life neither had,
nor could deserue any hope, fauor

or

1. *The confession of a Prodigall.* 25
red pardon, and that I confidently
de-leeued as he said, it were impos-
and ble so many finnes should escape
ota-mpunished, hauing the same God
nfi-to be iudge, which not onely crea-
res-ed, redeemed, and preserued, but
out-owes how opprobrious and
rie-ontemptible I haue beene to all
ea-as Lawes, Statutes, and Iudge-
ust-ments, giuing credence to his
ere-words from my heart, that euerie
le-wilfull sinne should bee afflicted
vi-with contrary particular torment,
ese-confessing that Gods sacred iustice
ng-respected no persons, but rewar-
th-ded euery man according to his
is-deserts; and therefore hee might
c-est assured of mee when euer my
d,Sauior was pleased to pronounce
or-his sentence; for that I knew my
or-past

26 *The confession of a Prodigall.* T

past life deserued none other, and
as for future, himselfe warranted
could merit no other. Yet in regard
Gods vnsearchable prouidence
gaue me life after so many inhu-
mane transgressions, and belee-
uing the comfortable sayings of
Christs owne words: those things
which are impossible to man, were
no whit impossible to God, for
that he desired not the death of
a sinner, but ioyes more at the con-
uersion of one offender, then nine
tie nine righteous. Besides him-
selfe had made mee more capable
of apprehending Gods hatred
sinne, seueritie in punishment, and
his blessings presumptuously abusi-
fed by my basenesse. So that
were a monster in nature, if euery

Mar. 10.
27.

igall. The confession of a Prodigall. 27

, and did more offend the Deietie of
his sacred name. For in commit-
ting wilfull sinne, I should bee
confident it would trench against
the Holy Ghost, attributing, hee
partly rewarded the prentiship of
my seruice in reuealing the naked
truth of my wretched estate; pro-
testing vpon the faith of my salua-
tion, let him say what he would,
attempt what hee could, yet no-
thing should allure mee (by Gods
assistance) neither to despaire, nor
offend my Creator more, but lea-
uing soule, body, life and death, at
his will and pleasure; acknowl-
ding my selfe, that if he had made
me one of his number, I had iust-
ly deserued it; and if his infinite
mercy saued mee, I must confesse

it

Heb. 10.

26.

Ioh. 15.

22.

30 *The confession of a Prodigall.*

it were a miracle. Howsoever
would bee no longer disobedient
for that might prooue ingratitude
vpon ingratitude ; I knowing
what fauours God hath bestowed
ed, and now hee telling mee what
offences I haue committed, assu-
ring him, if hee were permitted to
punish mee with bodily affliction
and temporall crosses the more
I were certaine of spirituall com-
fort. Thus is, and euer shall con-
tinue my resolution by the helpe
of him that made me ; for before
I had fixed my heart, soule and
sences vpon this intire affection
neuer to be violated by any strata-
gemes whatsoeuer. I was per-
petually troubled with vnchari-
table thoughts, vnquiet feares, &
desperate

all. The confession of a Prodigall. 31
uer desperate despaires : but now I
ientinde they are either lessened, or
rudse I am carelesse of them : Inso-
vingmuch, that my inward faculties
owre mollified with a sensible humi-
wharty, to offer vp my morning and
assuening sacrifice, as a daily tribute
ed to of contrition, that euer I did
tionend, and a trembling feare for to
more offend ; wherein one night aboue
omall the rest I cannot chuse but im-
onpart the rapture of so much ioy,
elpethat methought my apprehension
Fore was transformed into another
andhemisphere, yet durst not presume
onon his mercy for feare of robbing
atahis iustice, by reason I could ne-
er-er attaine to so high a pitch of
ari-estiall happinesse, but in a lo-
&wer orbe of teares and sorrowes,
ate

30 *The confession of a Prodigall.* The
to which I ascribe God the glory
For when I my selfe was a conuill
panion of others, those disciplin
posternes were as heathen greek
to me, which now they prooue
my daily delights of recreation, you
shall neuer be at quiet vntil I haue
obtained the period of that former
felicity, which if nightly watch
ing, daily fasting, continuall praye
ing, or corporall affliction, can
extract this vnparalleld comfort
I will remaine constant, by thy
permission of God during life: and
ly reseruing so much time for
nourishing the faculties of nature
that I may continue the longer
But peraduenture some of you
lukewarme diuines will not aduer
mit of this life, though I am mine
own

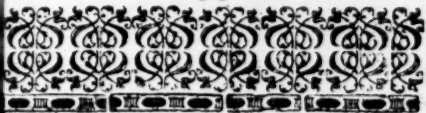
gall. *The confession of a Prodigall.* 31
glorvnetaskemaster: yet I hope you
conill not build vpon the Theory
iplinf anothers opinion, more than
reelie praetise of your Brother, that
rooninioyned to loue you as his own
n,youle; howsoever for my particu-
haur, may I neuer prosper in this my
ormaterprize, if all deuines should
atchake it not lawfull by rhetorick,
praecech, or traditions from *Adam*,
caley would not reflect the least
fomought of reuolt: for that I haue
y thayned more knowledge, hope,
e:ond comfort to my oppressed
e foule in this one yeere of retired-
tunesse, than fowre prentiships be-
ngeore; yet I take God to witnesse,
youere is no man breathing that
t adweth a more greate reuerence
min their function and doctrine,
wn then

33 *The confession of a Prodigall*
then my selfe. But if his diuine
permission amplifies a blessing
my second edition (as my hope
depending) I will giue such an
sured satisfaction, that your heart
soule, and senses shall say, God
the author, and man subiect
palpable erroneous errours.
the meane time following the
president of holy *Dauid*, my trust
is in God, and therefore I feare not
what flesh can doe vnto me.

Your Brother, though a desert

Beadsman

Thomas Bushnell



*To the high and mighty mer-
cifull Sauour, God of Hea-
uen, and only Judge
of Earth.*

*The humble petition of thy distressed
and deiected creature, the super-
latiue Prodigall.*



*With trembling feare shew-
eth, That a poore Sup-
pliant hath offended the
Deitie of thy pious Ma-
iestie, in what not, thats ill, with
delectation of affection; whereby
I haue lost the birthright of creati-
on,*

on, preservation, and redemption before
 which my fairest hopes cannot
 presume thou wilt breake the
 whole course of thy iustice, in o
 mitting so many crying sinnes to
 escape vnpunished. For that thou
 must acknowledge with soule wa
 heart and conscience, if thou sauest
 me it is a miracle : and if thou re
 fusest, it were but iust iustice ; as
 furing my selfe in forbearing thy
 chastising affection, I shall eue
 despaire of thy mercy, and be con
 fident of permanent punishment
 for that the penfill of holy Writ
 which will not be violated, hath
 plainly expressed, those whom
 thou receiuest, thou chastenest
 and that their long laughing must
 be turned into bitter mourning,
 before

Heb. 12. 5.

Apoc. 3.

19.

Isa. 2. 12.

Luk. 6. 25.

tion before they haue any true hope of
 nnothy grace, fauour or pardon. O
 th then deare Mediatour ! I beseech
 n of thee minister dayly on me thy dis-
 es discipline correction : and when ^{Pro. 3.}
 at thou thinkest it meet, let my in- ^{Job 5.}
 ouleward grieve be my ioy, the agony
 uel of death my comfort : but if those
 u re will not penetrate my flintie na-
 ; a ture, to make mee glorifie thy vn-
 thy speakeable blessings, and appre-
 eue hend my base ingratitude; Grant
 con mee sweet Sauour a feeling inspi-
 ent ration of torments due vnto the
 Wri damned, that if then I may not
 ath without robbing thy Iustice ob-
 om taine by thy Mercie a share in thy
 est sufferings ; Yet I humbly pray
 must thee, let me be a second *Dives* vp-
 ng on earth ; for admonishing my
 ore

poore Christian brethren to prevent the like fall of so fatall a danger, and the rather, for that thou perceiuest offendours bee not so much terrified by thy iudgements pronounced in holy Writ; as they are mollified at the sight of mortall creatures miseries. Wherein it makes me feare Sathan by thy permission hath a more predominate power, then thou that createst them. All which I leaue to thy diuine Sacred will, and vnsearchable mercie; begging pardon for my bold presumption, or if thou please to make intercession, and say Amen to my petition.

Mat. 9. 9.

The serie



*The affliction of a
Prodigall.*



Deare and Immortall
God! I thy abiects crea-
ture haue so highly of-
fended thy Deitie, Essence, and
Glory, in prophaning thy Name,
abusing thy Blessings, and slight-
ing thy Sufferings, that I dare
claime no priuiledge by thy death,
no comfort in thy promises, nor
no fauour from thy mercies: but
the rigour of punishment, the
wrath of iustice, and reward of
the damned. O miserie of all mi-
series what haue I lost! thy Glory
D 3 that

that made mee , thy Sonne that
 dyed for mee , and thy Spirit that
 sanctified me. Is there a creature
 from *Adam* so wretched ? was
 there a child conceiued from *Eua*
 more miserable ? then I that haue
 lost the ioyes of heauen, and pur
 chaft the fire of hell. O my birth
 life and death , I am wrapt in for
 row, hauing small hope but in dis
 pairing, no comfort but in grie
 uing, nor any ioy but in lamen
 ting. O thou false heart and cursed
 senses , why were yee made to
 bring my soule in torture , and
 your selues in torment , to denie
 them will not auaille you, to ex
 pect pardon is vnpossible, to con
 fesse them will hardly mitigate
 them. O then deare Sauour , see
 ing

that I haue brought my selfe by
 that sinfull presumption, to perma-
 nent perdition : yet let mee beg at
 thy hands the agony of indiuidu-
 all sorrow, which thou ordaineft
 for the damned ; that if then the
 spectacle of my deserued maladie
 cannot dissolue thy iustice into
 mercy, yet may mitigate my end-
 lesse misery, and not die like a stu-
 pid dog void of sence, knowing
 thou madeft me the image of thy
 Creature.



*The Contemplation of a
Prodigall.*

MY God, Creatour and
Saviour of the world,
was not I made thy
image to serue and
glorifie none other but thy selfe?
How falles it out (deare Father)
that I haue beene more contemp-
tible against all thy Lawes, Sta-
tutes and Blessings, then a sauage
beast? I cannot beleue it procee-
ded from originall sinne, in that
thy sacred selfe suffered for sinne;
nor from my conception, for that
thou desirest my preservation;
but

Sap. 5.

Ioh. 3. 5.

Ezek. 33.

but altogether by Sathans assaul-
 ting, the worlds prouoking, na-
 tures betraying, and my owne
 stiffnecked transgression. What
 reason then can my selfe or mor-
 tall man conceiue, that thou wilt
 saue me, when I neuer truely ser-
 ued, nor honoured thee? Art not
 thou a iust Iudge, as thou hast Ier. 25.
 beene a mercifull Sauour? To
 plead weaknesse auailles not, wil-
 fulnesse I dare not, nor wanting
 thy assistance I cannot. Where-
 fore then doest thou giue mee
 longer sustentation, when thou
 knowest I haue deserued damna-
 tion? Is it for that thou wilt ex-
 ceed in thy mercies to increase my Exod. 9.
16.
 miseries? Or else are not my sinnes Act. 4. 27.
 fully compleat for thy determined
 sufferings?

sufferings ? Why, thou knowest
 Sathan offended thee but once, I
 haue euer, they both obey and
 feare thee, I haue neuer. What
 madnesse then would it be in mee
 to presume that thou wilt breake
 the whole course of thy iustice
 for my sake ? knowing in mine
 owne conscience I haue lost the
 benefit of thy redemption by my
 wilfull presumption : otherwise I
 might bee confident through vn-
 fained repentance to haue assu-
 rance of saluation by thy death
 and passion : which now grieues
 the intralles of my soule, in that I
 was such a cursed reprobate to
 crucifie thee who sufferedst on the
 Crosse to saue me : so that accor-
 ding to humane iudgement my
 talent

talent is eternall torment. How-
 soeuer I bequeath the disposure of
 my deiected soule to thee, which ^{Rom.9.}
 shedst thy innocent bloud on the ^{15.}
 behalfe of me. But why should I
 being so base a creature reason
 with thee that art my maker,
 knowing the clay ought not con-
 test with the potter. For it is in
 thy power and not in mine, to
 make mee a vessell of honour or
 dishonour. Therefore in obedi-
 ence to thy vnsearchable Deity, I
 will surcease all disputations, and
 endeouour to preuent worldly per-
 turbations ; that I may haue so
 much hope to be thy creature, as
 my beleefe assures mee thou art
 my Creatour.



*The Agonie of a
Prodigall.*

MY sacred Creator, and
celestiall Father, didst
not thou make me of
running water and
ruddie earth? Doest thou not see
how Sathan assaults me? how the
world inimates me? and how my
owne nature betraies me? O my
God how then canst thou but in
pittie take compassion vpon me?
knowing I haue no power to pre-
uent any of these precedent con-
spiracies, but by thy diuine proui-
dence.

dence. Wilt thou then leaue mee
to my selfe, that I might appeare
worſe miſerable than the beaſt
which periſheth? O be more cha-
ritable, for that thou madeſt mee
thy image; caſt but thine eie vp-
on mee, and turne not thy face
from me; then trie whether thou
wilt denie thy mercy vnto mee:
were not, ſweet Sauour, my firſt
parents ſinners? Did not thy ſelfe
ſuffer for ſinners? and proteſtedſt
thou deſireſt not the death of ſin-
ners. Shall then the iniquities of
my onely offences blot out the re-
membrance of thy immortal mer-
cies? When thou art my aduocate,
I the offender; thou my redeemer,
I the debtor. Let mee not then
periſh for want of thy protection,
when

when it is not riches, nor honor,
 I would haue; O my Father, no!
 or releasement of my miseries I
 seeke; O my Father, no! or hea-
 uen I beg; O my Father, I dare
 not presume, no! nor any thing I
 craue; but the increase of penitent
 teares fit for transgressors, and sor-
 rowes due to sinners; O my Sau-
 our, no! How then canst thou de-
 nie me? when I sue for no more,
 but what thy selfe hath assured
 me? O my Christ! are these the
 eyes that haue displeased thee; let
 them receiue no light through
 thee: is this the heart, which hath
 dishonoured thee; let it bleed to
 death for thee. Is this the flesh
 which hath offended thee? let fire
 be her fuell by thee. Are these
 the

the bones which haue brought me woe? let them bee burnt, and borne no more. Or are these the fences which haue sinned against thee? let them be a living sacrifice to thee. O my God, I am rackt with griefe, that I cannot grieue; and perplext in repentance, that I know not how to repent. For to proceed after the worlds weaknesse, I suspect thou seest their wilfull ignorance. And if I follow thy Gospels professours, I feare thou findest them full of scandall, distraction, and worldly perturbation. What then (sweet Sauiour) will become of me forlorne creature, that haue no reliefe? but sinnes to succour me, Sathan to assist me, and a guilty conscience
to

to comfort mee : without thy sacred sufferings make intercession for me, and accept thy Saints oblations for sinners to thee ; I shall be forced to curse my conception, and wish my mothers wombe, had beene my tombe, to haue formed me a lumpe of flesh without life, or any creature but thy image ; for then had I liued according to creation, and not liable to eternall damnation. Yet, most mercifull and immortall father, should my agonied soule suspect to suffer shipwracke, when thou guidest the sterne ? or despaire and die, when thou art liuing ? or curse her birth when thou art in being ? O my God, rather let her taste the tortures of hell, then be deprived
of

of life, and lose her hopes in the
 ioyes of heauen, let then Sarhan
 assay his best, and the wicked
 world her worit, my deiected
 soule hath set vp her rest in
 thee that made her to saue
 her; Lord I beseech
 thee to say A-
 men.

E

The



*The Supplication of a
Prodigall.*

MY God, my refuge, my
mercy, how dare I re-
member thy greatnesse,
when the billowes of my crying
sinnes haue raisd the wrath of thy
Omnipotent person; who out
of meere diuine loue to pious cha-
ritie, createdst me after thine owne
image, redeemed mee being lost,
and in a word gaue mee all I euer
had; yet haue I so much dishonou-
red the Deitie of thy glory, that I
made the pleasures of this life, my
Gods

Gods on earth, and now they are
 turn'de my tormenting accusers of
 Death; O Sacred Father, bequeath
 the plagues of Egypt for my ta-
 lent, rather then this deceitfull
 world to my portion, which hath
 not onely bred me disobedient to-
 wards thee that made mee, a trai-
 tour to thy Sonne that dyed for
 me; but sacrific'de my owne soule
 to be the fuell of hell fire. O dead-
 ly life of immortall death, what
 shall I tearme thee? the shape of
 a Christian, which without thy
 Sacred intercession for thy neuer
 dying mercies, I shall remaine
 quickened with the fiend of hell,
 to future ages for euer. O do not
 thou sweet Sauour forget the pit-
 tie of thy goodnes, though I haue

lost the dutie of my obedience; but
 grant the same fauour to me, thou
 gauest the thiefe vpon the Crosse,
 looke vpon the teares of my mis-
 eries with the passions of thy mer-
 cies, and if neither griefes, groanes,
 sighes, nor sorrowes can appease
 thy iust wrath: why didst thou
 make mee? wherefore was thy
 death? whom wilt thou saue? or
 art thou another God now, then
 when thou wert mercifull to the
 oppressed, a Father of the godlie,
 and an aduocate for the damned
 if they repented. O then enrich
 my soule with a diuine sorrow for
 my ioy, the agony of death for my
 comfort, that I may neither pre-
 sume of thy fauour, nor despaire
 of thy mercie; but haue thy great
 Name

Name glorified, thy Sacred death
satisfied, and thy poore forlorne
sinner saued, Lord I beseech thee,
say *Amen.*

E 3

The



¶ *The Prodigalles
Prayer.*



Deare and omnipotent God, I heere stand guilty of all the barbarous and inhumane finnes which Sathan can obieſt againſt the curſedſt creature living. For I haue preſumptuouſlie committed more riots and offences, then either Heathen, Pagan, Turke or Infidell, beſides treacherouſlie made thy name a cloake for my owne villanie. Thus, deare Sauour, haue

I liued a smooth fa^ctour for Sa-
 than, to the vtter subuerfion and
 depriuation of eternall felicitie,
 and purchafed the reward of con-
 demnation with endleffe miferie.
 Breake, O my big fwollen heart,
 left a thunderbolt from heauen
 preuent thee. Gush foorth into a
 flood of teares, thou Crocodile by
 nature, in being fuch a curfed re-
 probate to forget thy maker, a Di-
 uell incarnate for crucifying thy
 Redeemer. Ah fauage beaft, could
 neither creation, redemption, nor
 dailie blessings mollifie my flintie
 heart to honour thee as a father,
 feare thee as a God, or loue thee
 as a Sauour, but muft fo *Iudas*-
 like, sacrifice thy image to the ene-
 mie, thy curtesies to crueltie, and
 thy

thy redemption to my dreadfull
destruction. O indignation of the
Almightie, fall not vpon mee,
though I haue sowed the vngrate-
full seed of *Plutarchs* aire for Scor-
pions to bite my flesh, and Inakes
to sucke my blood. Yet, most mer-
cifull Father, should my miserable
soule despaire, when thy omnipo-
tent person died for deiected sin-
ners? Or can I presume to hope,
seeing thou hast punished thy dea-
rest seruants for lesse offences?
Neuer (O Lord) in my wretched
selfe, but by the vnspeakable death
and passion which is able to re-
leeue the sicke, heale the lame, re-
store the blinde, and helpe the di-
stressed to thee, I submissiue come;
whose sacred wisdom knowes
that

that man is rottenneſſe, his deſires
 vanitie, and life miſerie. Wilt thou
 therefore ſhew thy ſtrength againſt
 ſo poore a worme as man, that
 hath neither creation, preſeruati-
 on, nor habitation, but by thy di-
 vine providence? O then, deareſt
 Father, remit the execution of thy
 juſtice; enlarge the liberalitie of thy
 mercie, and extend thy holie ſpi-
 rit on me thy loſt ſervant, that I
 may neither curſe my birth nor
 being, thou repent of thy creation
 or redeeming; to the end I might
 live in thy feare, die in thy favour,
 reſt in thy peace, riſe in thy pow-
 er, and remaine in thy glorie.
 Lord I beſeech thee ſay *Amen.*

The



To the Right Honourable
WILLIAM, Earle
of Derby.



Y honored Lord
 I doe not know
 how far this my
 solitary life may
 trench into the
 displeasure of
 your Lordships graue censure.
 Therefore I thought best to re-
 commend those generall reasons
 which were the occasions of my
 reuolt from the world : assuring
 your Lordship it was not the foo-
 lish

lish fantasie of my wandring
thoughts, but a serious considera-
tion of my former transgressions, <sup>Gal. 6.
Pro. 18.</sup>
with an inward meditation of the ^{13.}

small time that God will stay for
mans conuerſion or euerſion,
made me bequeath the remainder
of my daies to this priuate Cell, by
your Lordſhips aſſiſting permiſſi-
on. Yet peraduenture ſome will
aileadge to your Honour, that
this courſe of retiredneſſe is nei-
ther commanded nor commen-
ded; what others out of igno-
rance may obieſt, ſay bee it from
your Lordſhip ſo to iudge. For it
hath beene practiſed by the beſt <sup>Phil. 3. 6.
Socra.
ſcho. cap.
18.</sup>
ſort of Chriſtians euer ſince
Chriſts time, with ſuch precise and
ſtriſt ſeueritie, as they did not on-
lie

2 Cor. 6.
5.

lie resist all externall acts of sinne,
but chastised their bodies with
corporall affliction, which is ma-
nifest in the liues of the Apostles,
by their much fasting, watching
and praying Likewise Saint *Augu-*
stines conuersion, and Saint *Ie-*
romes approbation of *Paul* and *An-*
tony the Heremites, besides the
discipline he vsed vpon his owne
bodie; with manie other ancient
Fathers, which for feare of being
tedious, I omit. So that if these
holie men were fain to vndertake
such strait captiuitie for gaining of
heauen, what punishment should
I endure for preuenting of hell,
whose whole course of life hath
beene a race of errours: especiallie
when the spirit of God dailie
knockes

1 Pet. 4.
17.

ne, knockes at my heart to prosecute
 with the same austeritie : which giues
 ma- mee a more cleare reuelation of
 les, Gods fauours, where now I finde
 ing the theorie so much to be true by
 Au- pra&ise, that I call God to witnes
 le- I am no more able to expresse the
 An- felicities I enioie, then remember
 he the catalogue of my past offen-
 ne ces, let therefore other men thinke
 ent as they please of this alteration, ^{1 Cor. 4.}
 ng it sufficiently contents me that the ^{34.}
 ese Saints in heauen reioyce at my
 ke conuersion. For God hath spo-
 of ken peace to my soule, my soule
 ld preacheth peace to my consci-
 ll, ence, my conscience sings a com-
 h fortible sweet All-haile to my sad
 ie heart : and should the world, the
 ie flesh, or the Deuill sound all their
 es most

most powerfull instruments to
 plucke from this my resolution,
 they may sacrifice my flesh vpon
 the worlds Altar, but my faith shal
 be so sure found hanging vpon
 the hornes of this *Sanctum Sancto-
 rum* as my heart is confident that
 your Lordships former fauour
 conferd on me was preordaind
 to be a meanes of sealing your re-
 demption by the death and passi-
 on of our Sauour, were your past
 transgression red as scarlet; for that
 I am bounde to acknowledge vn-
 der God your Honours affable
 curtesie established my regenera-
 tion, and what the reward is in
 gaining a soule, belecue not mee
 but the promise of Christ exprest
 in holy writ. Humbly intreating
 your

1 Pet 4.
8.

Ioh. 5. 20.

your Lordship so farre to continue your respect, as when any shall question my fidelitie, aduise them to suspend their censure till the fortunate, fatall, tribunall day of iudgement ; which will decide the question without malice. The rather for that each of vs were baptized with the signe of the Crosse, and both endeavouring to hit the same marke though with seuerall shafts. But if it should fall out to be knowne, that they themselves continue in any one wilfull sinne, your Lordship may boldlie giue no more credence to their language in points of Religion, then to a periured man in case of a triall. For as the Law will not admit of the one, certainlie God will

will not allow of the other ; where
 the penfill of holy Writ confirms
 1 Ioh. 3. that the Diuell holds them as well
 by one sinne as by a thousand. All
 which I leaue to your Honour
 graue iudiciall iudgement, and
 rest,

Your euerliuing Beadsman,

Thomas Bushell

The



*To the onely sonne and bloud
of my owne body.*



Bloud : the Lord
thy God hath com-
manded me to in-
struct thee ; thee to
obey me vpon pe-
naltie of eternall punishment, that
wilfullie breakes the couenant ; if
my aduertisement agree with the
pensill of the holie Ghost, other-
wise thou art free, I only bound ;
which to auoid the danger of my
part, I haue, as God hath enabled
my illiterate and humane appre-
F hension,

hension, bequeathed vnto thee
 by my wofull experience, a brieft
 diuine, and morall way, how to
 prostrate thy louing obedience
 towards God and man, for the sur-
 rer preuenting Natures frailty, the
 safetie of thy owne soule, Gods
 glorie, and the discharge of a fa-
 thers dutie, that thou mightst not
 curse thy birth, I thy being, nor
 diuine prouidence repent of thy
 making; hoping the president of
 my late erroneous life, will cause
 thine to be religious; otherwise my
 iniquities will bee added to thy
 transgressions, though no ease to
 each of our sufferings. Let there-
 fore thy internall faculties of body
 and soule be zealous towards thy
 Creator in keeping his Comman-
 dements

dements with a trembling feare of violating the least, and a willing desire to performe them all; in so doing, thy mortalitie is sure to bee ratified with immortall glorie. Let his iust iustice euer go before thee, and his infinite mercie will not faile to follow thee. Let thy meditations be alwaies vpon our Sauiours sufferings; then thou canst not be so ingrate as to forget his blessings, nor neglect thy duties. Giue thanks to thy maker for thy nights sleeping, and morne waking, with humble desire of his continuall prouidence for the day following; and at night call thy selfe to a strict account of what good deedes thou hast omitted; and what offences thou hast committed,

mitted ; who were the occasions of the one, and neglect of the other, from such refraine, vnlesse thou canst command thy selfe, not they thee : but if they proceed from thine owne stiffenecked nature, condole thy infirmity, chastize thy iniquitie with continuall abstinency, vntill thou findest reason and religion to master thy passion and affection ; by this means thou wilt euer after sleepe in peace, continue obedient, and remaine in safetie : but on the contrarie, as thy conception was wretched, so thy life will bee lamentable, thy death miserable, and thy torments ineuitable. Let therefore thy beleeuing faith bee grounded vpon the rocke Christ Iesus ; for
that

that is the true Religion ; the others are tost vpon the wauers of time , proceeding rather from mens frailtie, then any settled veritie. Yet lest thy conscience should be eclipsed , and thy continuance reuerted into the dreadfull danger of a lukewarme Christian, by beholding so many graue Senatours of seuerall Religious opinions ; I haue held it expedient vpon my death bed , and according to my engagement , as the soule of mee must answer the same at the tribunall day of iudgement , to present vnto thy internall spirits these recited precepts. Let thy heart and conscience bee incorporate to the bodie of Christs vniuersal Catholike Church , performing so farre

as in thee lieth, all these prescriptions, which he hath enioined thee to obserue, obey and keepe in holy writ; and when thy conscience, together with thy ghostly Father, approoues of thy inabilitie, to bee capable of the Sacramentall mercie, make a true confession of thy life past, with an inward repentant contrition, that euer thou didst offend, and a constant resolution by Gods permission neuer more willing to offend: but suffer death rather then violate thy condition; as afterwards to commit a hainous sinne, or wilfully continue in any other. This being zealouslie kept, God warrants thee saluation, who then will accuse thee? thy conscience cannot, and
Christ

Christ hath protested he will not, if thou doest thy vtmost endeauor to performe thy couenant: and as for mans accusation thou knowst hee is arraind at the barre with thee, how can hee iudge or condemne thee, when all his hope is vpon our Sauours mercie to redeeme himselfe. But if afterwards thou shouldest wilfully continue repleat in any one sinne, thy conscience reiterating daily the same, and yet wilt obstinatelie perseuere in hope of his mercy, I might iustly suspect *Judas* receiuing, and feare thy damnation, when the pensill of the holy Ghost hath exprest, He that sinneth wilfullie after receiuing the knowledge of truth, there remaines no more sa-

crifice for sinne, but a fearfull looking for iudgement. O then flesh of my flesh, let my present tortures preuent thy future torments ; for I call God to witnesse I now wish one of my limbs had perisht when I consented to wilfull sinne, or receiued martirdome when I committed mortall sinne ; doe not then perseuere in offending, nor delay thy conuersion, for I should sooner curse thy begetting, than ioy in thy being, or hope of thy atchiuing to Gods Kingdome. Trouble not thy selfe with purgatorie, for feare of falling into the perpetuall punishment, but spend the remainder of thy daies in alms-deeds, fasting, praying and the like, for the surer preuenting of
both

both, and gaining of heauen. Trust alwaies in Gods prouidence, then thy owne conscience will be sure to direct thee better then mens counsells ; yet in spirituall negotiations, and how farre thou maiest trench into temporall affaires, without preiudice to soule or bodie. Be vigilant to ioyne alwaies thy ghostly father in commission with thy conscience, but let thy conscience bee of the *coram* ; for he cannot saue thee, the other may condemne thee, though he must answere it if hee either neglect or direct thee wrongfully ; howsoever his torture will be no mitigation to thy torment. Obey the King to the losse of life, fortune, wife or family,

ly, but let thy conscience receiue
 no impression contrary to its own
 direction : for if thy soueraigne be
 vertuously giuen, he will neuer
 presse thee ; if otherwise follow
 thy Sauours words, feare not
 those that destroy the body, but
 loue and feare him which can de-
 stroy both soule and body. Fight
 not against any Nation that doth
 baptise with signe of the Crosse
 and beleeueth the invisible Trini-
 tie, without thou art commanded
 by thy Soueraigne or inuaded by
 themselves ; so shall thy hands be
 freed from the guilt of christian
 blood ; stand not so much vpon
 the title or theorie of religion, as
 the practise in religion ; for what
 is a crowne without a Kingdome,
 honour

ceive honour without vertue, or lear-
 ning without perseuering; neither
 hunt after the diuine and hidden
 mysteries of predestination, electi-
 on, destinie and the like; for in
 my conscience they are left eclips-
 ed, and as stumbling blocks for
 seeming-wise men to stagger at.
 Therefore rest thy soule vpon
 this resolution, that although the
 causes be not knowne to thee, yet
 vndoubtedly they cannot be vn-
 iust, being preordained by the sa-
 cred Iudge of all Iudges. Shew al-
 waies a reuerent obedience to the
 supreme head of the Church vn-
 der Christ Iesus, and giue credence
 to their canon lawes, but not as
 canonicall scripture, though they
 were debated by the consistorie
 of

of counsels, and established to bee the
 reall in the strength of mans capacitie,
 yet they receiued an impression of mortall frailtie euer since the
 fall of our first parents ; howe soeuer
 we owe dutie to them all as lawes,
 bores of holy fathers, but faile not
 to follow those which thou canst
 finde plainly quoted in scripture,
 or recorded in thy conscience : so shalt
 thou offend none, but practise all that
 God will require at thy hands. And if
 the controuersie in supremacie startle
 thy fidelitie, chose rather the explanation
 of scripture to decide the question,
 than mans disputation ; so shall thy heart
 not onely haue the rock of Christ thy
 leader, but his diuine inspiration vpon
Peter the

to be the Apostle for thy supporter, and
 capaynlesse thou findest it recald by re-
 prelation I would not aduise thee
 since beleue tradition. Doe homage
 to God in all sanctified holy pla-
 ces, and giue due glory to all
 saints and Angells, as inuifible
 creatures, already consummated
 by Christ Iesus. But thinke not
 of meriting heauen, for then I am
 certaine to behold thee in hell;
 though thou hadst fulfilled the
 whole law, yet thy originall sin
 would accuse thee, thy presump-
 tion condemne thee, and Christs
 death a witnesse against thee,
 who then will saue thee? none;
 but the sentence of Lord haue
 mercie vpon thee: onely thus farre
 thou mayest goe according to hu-
 mane

mane iudgement, and not derogate from the diadem of his sacred Deitie, beleeuing through his assisting prouident compassion thou standest in a more sure certaintie of saluation then when thou liuedst in worldly perturbation, owe an obseruant obedience to those that are elected in the place of Gods ministers, yet conuerse with none but those whose liues are answerable to their profession. In so doing thou wilt preuent the ones vice and reape others vertue: for thou canst not expect to finde all true Leuit when Christ himselfe found one in twelue a traytor. Giue place to thy betters, respect thy elders, especially those that are in authori-

deroy ; and goeto law with no man
 is fa but in thy owne defence ; yet if
 h thou canst not play thy part with-
 tion out passion, acquite the stage, for
 e thou hadst better to lose thy repu-
 whe tation and reueneue than hazard
 urba thy soule and body. Be curteous
 ien to all men, hate no man, doe good
 a to any man, especially to those
 con that cannot requite thee. Honour
 ho old-age, reuerence thy ghostly fa-
 pro ther, and if it be possible remaine
 t pre thy selfe single, but aboue all of
 e this part ; so shalt thou be freed
 t nom suspecting a third person,
 eui though the sacred integritie of the
 on others fatherly friendship may be
 acer quall, yet nature will be iealous,
 y, and make thee alwaies suspicious,
 hor which in time might proue pern-
 ty cious.

cious. Deuote a daily dutie to the
 sect of women, and when thou
 beholdest any whose ornaments
 are decent, commend them, if cur-
 teous, requite them; if charitable,
 extoll them; if vertuous, adore
 them; but if vicious, loath them;
 if ambitious, scorne them; and if
 malicious, shunne them: so shalt
 thou bee freed from the ones ini-
 quitie, and share in the others ver-
 tue: for there is no such compani-
 on, as a discreet, religious woman
 which to my great comfort haue
 knowne the one, and to my ouer-
 charged grieve the other. But
 thou appeare so infortunate, as
 to forsake the celestiall rites of a
 single life, to obtayne the societie
 of a temporall wife; let her ver-
 tue

othe
 thou
 nents
 f cure
 rable
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rues be the foundation of thy affe-
 ction, and thy conscience debate
 vpon confirmation before thou
 conclude a resolution, that God
 may honour the vnion, and your
 selues ioy in the coniunction,
 which if diuine prouidence blette
 the fruit of her wombe, let thy in-
 ward loue be equally descended
 to thy eldest as scripture hath
 commanded, and thy gentle corre-
 ction as occasion shal be required:
 so mayest thou redeeme thy virgi-
 nitie in raising a posteritie to glo-
 rifie God by a fraternitie. But a-
 boue all be sure to let charitie be
 thy gentry, and humilitie thy ho-
 nour; let loue be thy laurell, and
 loyaltie thy loue; let aduersity be
 thy fortitude, and fortune thy flat-
 terer;

G

rerer ; let vertue by thy veritie,
 and patience thy paterne ; let wis-
 dome be thy wealthe, and reason
 thy ruler ; let sinne be thy enemy,
 and thy selfe her sister ; let truth
 be thy tongue, and temperance
 thy taster ; let iustice be thy iudge,
 and conscience thy iuror ; let faith
 be thy father, and obedience thy
 brother ; let children be thy bles-
 sing, and education their portion ;
 let mercy bee thy matron, and
 meeknesse thy minion ; let curtesie
 be thy kinsman, and chastitie thy
 cosen-german ; let virginite be thy
 affection, and vtilitie thy afflicti-
 on ; let repentance be thy professi-
 on, and prayers thy peregrinati-
 on ; let confession be thy contem-
 plation, and contrition thy regene-
 ration ;

ration. Let life be thy lamentati-
 on, and death thy preparation. Let
 thy speech be plausible, and thy
 protestations irreuocable. Let thy
 studies be celestially, and thy sor-
 rowes supernaturall. Let thy
 sighes be Sacramentall, and thy
 groanes coëternall. Let thy diet
 be debility, and thy attire decen-
 cie. Let want be thy infirmitie,
 and Will thy integritie. Let thy
 hope be heauenlie, and feare thy
 frailty. Let grace be thy guide, and
 God thy glory. Thus, in a word,
 thou pledge of my posteritie,
 thinke, speake, and deale with
 God, as if all the world did be-
 hold thee, and liue, and conuerse
 with man as if God saw thee. So
 shalt thou appeare the liuely i-
 mage

mage of thy maker, the crowne
of thy mother, the honour of thy
name, and the repairing of the
Angels. God leade thee by the
hand, and a fathers blessing goe
with thee, as thou perseuerst
in the practise of these
precedent pre-
cepts.

To

one
thy
the
the
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ft

To



*To his louing brother Edward
Bushel Esquire.*



Best beloued, to annihilate your least suspicion of my fidelitie, or selfe-wild imbecillitie in this my retired pleasing life, I ingenuously acknowledge that mutuall fraternitie ioyned with inward spiration to glorifie God is best pleasing, most accepted, and greatest rewarded. So that I am confident a publique religious life is better than any monasticke priuate li-
uing,

ing, by how much virginie is
 esteemed aboue mariage; yet the
 leaw warranted to be honourable,
 according to the Apostles words.
 If thou doest marry thou doest
 well, but if thou canst abstaine,
 tis better. So likewise if thou canst
 liue priuate without wilfull sinne,
 it is well, but if thou canst pub-
 licly, it were better. And where
 the faith, better to marry then to
 burne; euen so my conscience as-
 sures me that it is better to liue pri-
 uately without sinne, than burne
 publicly in sinne; for you know
 in the one there is hope of saluati-
 on, but in the other certaintie of
 eternall damnation. Which reduc'd mee
 to apply for experiment this soli-
 tary course to prohibite mee from
 former

1 Cor. 7.
9.

former follies, and preuent future perils. For you know from mine infancie I so much naturally delighted in a male-contented life, and our parents discipline gentle correction to withdraw me, fearing I was bewitched. Likewise in the height of my prodigallity, both your selfe and others were witnesses how I then made triall at a poore fishers habitation, which God knowes would haue long continued: had not my popular name beene knowne; yet in those dayes such was my childishnesse, that more fear'd the preiudice of my base reputation then the displeasure of my Sauour: like iudging *Pilate* which beleeued the innocencie of Christ, howsoever

to satisfie the Iewes, crucified him. Luk. 23. 14.
 Besides, for almost three yeeres,
 you know, I was tost vpon the
 waues of time in expectation of a
 familiar companion, who at last
 to my great grieve vnfriendly left
 mee, for no other reason I could
 imagine, but that he would verifie
 our Sauours speech; *Many that* Mat. 23. 12.
are first shall be last, and the last first.
 So that it is no new fantasie, but
 hatching from my cradle as God
 knowes & some particular friends
 that my determination was long
 agoe bent to leaue the world, de-
 ny my selfe, regaine the time, and
 follow him, yvere it within the
 caues of the earth, if his Diuine
 pleasure allotted mee; But what
 through the rawnesse of yeeres,
 H natures

natures frailtie, and instigation of others, I remain'd so long with taking leaue of my household, and struiuing to satisfie the humours of mortall friends, that almost my vitall hope was turned into despaire of immortall glory. But thankes be to the Diuine prouidence, my own conscience is enlightened by the Gospel of Christ to warrant mee his mercies, will heare my supplications from a poore Cell, as hee did *Ionas* in the Whales belly. So that, if now I should reuolt, hauing had a yere of vnparallel'd experience, for either temporall fortune or fear of corporal affliction, I must account the offence vnardonable; when the pensill of holy Ghost hath dictated the same by these

Ion.2.1.

these irremarkeable fatall words ;
*If wee sinne wilfully, after the recei-
 uing the knowledge of the truth, there* <sup>Heb. 10.
26.</sup>
*remaines no more sacrifice for sinne,
 but a fearefull looking for iudgement.*
 Therefore I hope by Gods permis-
 sion, your beliefe of my fidelitie
 will expell all doubts, scruples, or
 feares, knowing that I haue be-
 queathed these lines to ensuing
 memorie as a recorded wit-
 nesse on the contrarie against ^{2 Pet. 2. 21.}
 mee at the Day of Iudgement.
 In the meane time let him that
 is tied to loue you as his owne
 soule, perswade your diligent
 search into the world without par-
 tialitie, and then I dare boldly say,
 you will find nought worth lo-
 uing, no fortune worth valuing,

nor no pleasure worth following
 but he that first made you: in con-
 science then, he ought onely to be
 lou'd, valu'd, and seru'd. For my
 owne part, I by woefull experi-
 ence haue found it; you by tradi-
 tion from a brother may shun it.
 Let not then others ends, set an
 end to your owne happinesse, nor
 natures frailtie barre the fruition
 of your future felicity; but be sure
 to curbe the one, and scorne the o-
 ther; in so doing your conscience
 shall say, I was your friend, not
 your flatterer, as mine must al-
 waies acknowledge you a father,
 more then a brother. Yet giue me
 leaue louingly to chide your wil-
 fulnesse; since by Diuine proui-
 dence I haue rebuked my igno-
 rance.

winge. rance. Your causes of discontents
 a con its knowne rise early ; will you
 y to be therefore keepe them in perpetu-
 or my all waking ? Those crosses that
 experi stand betwixt you and happines,
 tradi are mortall ; must you then make
 un it your sorrowes perpetuall and im-
 set an mortal? The way to shorten them
 e, no is to sleight them, and the best
 uition meanes to mitigate them is not to
 e sure minde them. I by experience doe
 the o sensibly feele it, you by practise
 ience may bee sure to finde it. O then,
 , no gentle brother, let not grieve for a
 ust al wildernesse, preuent your birth-
 ather right in Paradise ; for vnder cor-
 ue me rection (deereſt Sir) if you cannot
 wil brooke a temporall misfortune, in
 prou my conscience you will neuer at-

Mar. 8. 36.

Mat. 10.

24.

taine to a spirituall blessing : when
 our Sauour and all his Elect are
 witnesse against you ; yet I must
 confesse your afflictions are greater
 then mine, though my sinnes
 are a thousand for one of yours.
 Howsoever not equall in demerites,
 nor disasters to the Apostles,
 therefore ioy as they did in calamities,
 that you may bee found a Cofin-germane
 to *Job*, shewing alwaies true Faith
 by your Workes, otherwise were
 you my Father, as you are my
 Brother, I should forget nature
 and greatly feare you haue no
 share in Christs death. Pardon
 dearest heart, if I haue soared too
 high, it is in your power to clip
 the

the wings : but God knowes I
steeme your soules safetie, more
then man or mortall felicitie. All
which I leaue to his Diuine pro-
uidence and your perseuering
goodnesse.

H 4

To



*To the Religious and Vertu-
ous Lady, the Lady Elizabeth
Willoughby.*

Y Our Beadsman fearing
the distance of place,
and dispensation of wed-
locke, might cause a reuolt from
your Ladships former welwishes
induc'd mee to recommend these
weake lines, as an Antidote to
preserue me from the shipwracke
of your displeasure; whose ver-
tuous societie, I euer honoured
more then temporall felicitie; for
that I was daily an eye witnes of
your

your pious charitie ; religious
 discourse, and noble hospitalitie,
 which makes mee presume the
 goodnesse of your chaste dispositi-
 on, wil rather condole my misfor-
 tunes of inward grieve then attri-
 bute discontinuance to the weak-
 nesse of nature or want of ma-
 trimoniall affection ; especially
 hauing so much conference with
 a graue Diuine before my depar-
 ture, as your Ladiship may more
 perspicuously perceiue by these
 following lines ; wherein I spar'd
 not the reuealing of my weefull
 tragicall life to his iudiciall con-
 templation ; humbly intreating
 him, that as I had opened the
 bowels of my miseries, so hee
 would impart the truth of his
 know-

knowledge. Whereupon with a modest and solemne countenance desired my age, who replied about sixe and twentie, he then began to expresse his sorrowes, that so young a man should haue trench into such lowd offences, yet questionlesse if contrition did proceed from my heart, there was no doubt but vpon true repentance God would forgiue mee. Citing

Luk. 15. the parable of the Prodigall; the president of *Mary Magdalen*, and diuers others, for confirming Hope, and preuenting Despaire. He thus hauing ended, I gaue him much thanks for his fatherly counsell, assuring his reward was celestially not temporall; wishing it might stand with his occasions, and
 leaue,

with a leaue, and liking to heare mee a
 word, who seemed to bee more
 willing then I was readie; at last
 imparted vnto him that I presu-
 med a retired strickt Monasticke
 life, would be the safest and surest
 hope to depend on; for by such
 meanes I should not onely auoid
 sinne, the occasion, but discipline
 my selfe, and the rather for that I
 had affection to the life from my
 infancie. Besides the often drea-
 ming what ioy I found in it; inti-
 mating my conscience daily reite-
 rated the same; and that if I did
 continue wilfully in any one sin,
 there was no foundation for Di-
 vine mercy to build on; which the
 world, custome, and frailtie of na-
 ture had prohibited mee from the
 one,

Heb. 10

one, and induc'd mee to the other,
 as by my confession he knew too
 true. Yet by no meanes he would
 not giue way, alleaging the life
 was neither lawfull, requisite, nor
 honest, for that it was not allowed
 by the Lawes of God to cloister
 vp my selfe: nor admitted by our
 Church, expressing Scripture, that
 I was not borne for my selfe, but
 for others; and that my prayers
 could not bee so much auailable
 as when two or three were gather-
 ed together. But if these reasons
 might not dissuade mee from my
 intended resolution, yet the vow
 of mariage prohibited me, though
 it was solemnized in the rawnesse
 of my youth; by reason I had
 promised before God to forsake
 father,

ther, father, mother, and cleaue vnto
 y too my wife, assuring mee I should
 ould neuer haue his consent, nor hard-
 e life ly the Church of *Rome*: notwith-
 e, nor standing they allotted such bug-
 owed beares to fright the poore Laine.
 sister Whereupon I rose vp. (God
 y our knowes) as a man going to the
 that gallowes, or like *Judas* that betrai-
 e, but ed our Sauour, and thus accor-
 yers ding to my weake apprehension
 eable replied: Where hee exprest cloi-
 athe stering, and that man was not
 sons borne to himselfe, but for others,
 n my beleueed it; assuring him, my selfe
 vow neuer meant it, but onely to turne
 ought those purple robes of prodigalitie
 nesse into an Hermites weed; denying
 had none to visite, but willing to in- 1 Tim.
 -fakelooke any so farre as God would 4.8.
 ther, enable

enable mee; promising future life
 should be answerable to my speech,
 and where he said, prayers are not
 of that force, as when two or three
 were gathered together, I confessed
 it; if so be they were all ioynd
 with inward spiration to glorifie
 God, otherwise they rather hindered
 then furthered, citing the first
 chapter of *Ionas* for my president.
 But touching the lawfulnessse; I al-
 leadged that our Sauour prayed
 alone: the Apostles wandred in
 sheepskins alone, whose liues we
 ought to follow, intimating their
 aduice, My Sonne come out of euil
 company. Besides, the words
 of our Sauour, *If thy eye offend put
 it out*; much more (in my opinion)
 cast off the world. And for marriage

Tim. 3. 2.

Mat. 5.
 29.

age, where he said I must leaue fa-
 ther, mother, and cleaue vnto my
 wife, I could not deny it, replying
 vnto him, that if I was to leaue fa-
 ther and mother for a wife, cer-
 tainely I was to leaue father, mo- Luk. 9.
 ther and wife for Christ : especial- 23.
 ly himsele expressing, and con-
 firm'd by three Euangelists ; that Mat. 10.
 were not worthy of him, if I 37.
 would not : as it did more trans-
 parent appeare by the seueritie of
 our Sauour, who would not ad-
 mit one of his Apostles to per-
 forme the dutifull rites of a sonne, Luk 9. 62.
 in bearing his owne father, when
 he called him : much lesse the rites
 of marriage. Yet he suddenly an-
 swered, that both Saint *Paul* and
 the Church hath forbid the same
 without
 age

Luk 14.
20. 24.

without it were by consent, and
that but for a time; which made
mee breake into a kind of passion
with these words uttering; Had
our Saviour said to the man, hee
should not taste of his Supper
though inuited, for that his excuse
was the marriage of a wife. An
gaine, where hee said, *No man ha-
ving put his hand to the plough, and
looking backe, was fit for the king-
dome of God*: Notwithstanding
hee intreated but so much time
to take leaue of his household. Be-
sides, had God said, Man was the
glory of his Maker; the woman
the glory of the man, the man the
head of the woman, and yet ha-
st not the head priuiledge to serue his
Creator, without consent of the
feet

and feet ; intimating vnto him , that
 made miserable was the bondage to
 soule and bodie, if they were not
 Had called both at one time. But seeing
 hee the holy Apostle had not allowed
 it, I assured him I would doe my
 exculdeauour to gaine her consent ;
 e. A how soeuer I resolu'd him I should
 rather depend vpon the mercie of
 my Sauiour for that offence, then 1 Cor. 7.
 continue more in offending ; and 17.
 follow the president of holy Saint
Jeromes Confession , where hee
 saith, If his father stood weeping
 as then his knees before him , and his
 mother hanging on his necke be-
 than thinde him , and all his brethren,
 yet haisters, children, howling on eue-
 true hie to detaine him in sinfull life
 of with them , he would fling off his
 feet I mother

mother to the ground, despise all
 his kinred, runne ouer his father,
 and treade him vnder foot, there-
 by to goe to Christ when hee cal-
 leth him; and thus wee parted,
 protesting vnto mee, though him-
 selfe would bee as neuter, yet his
 prayers should be alwayes perma-
 nent for my good successe, hoping
 the like fauour from your Lady-
 ship, the rather for that I receiue
 so much inward comfort, and
 your vertues no preiudice. But
 when I had imparted to my wife,
 the dolourous griefes my heart su-
 stained, alleaging that neither her
 estate, person, nor any temporall
 thing lining could ease my sur-
 char'd sufferings, for that they
 were immortall & inuisible; w^{ch} if

she pleased, hauing disclosed my
 sorrowes to her secrecie, as either
 dispence with my person, or else
 bee content to lead the same Mo-
 nasticke life and leaue the world;
 In so doing our soules should bee
 surer saued, my heart better con-
 tented, God more glorified, no
 man iniur'd, if shee were satisfied.
 And to auoid suspition of disloyal-
 tie, the holy Sacrament should tes-
 tifie my integritie. Yet nothing
 would preuaile, alleaging her ma-
 riage was for loue, not for wealth;
 for person, not for picture; which
 I knowing her words to bee true,
 my heart pleaded ingratitude if I
 left her, and my soule whispered
 ruine if I continued. But in the
 end, considering with my selfe, I

Tim.

.12.

Ephes. 5.

30.32.

was bound to obey the Creator more then the creature, and she to obey mee, rather then I her, especially when it tends to the glorifying of God ; but (honour'd Lady) that were too great a blessing for mortall creature, to haue two hearts contracted, and both vni-
 ted in one disposition ; which re-
 uolution reduc'd mee to lessen my
 former respect ; and obseruing
 whether those allusions would
 extenuate her fond affection ;
 which in process of time wrought
 such an impression , as shee grew
 tractable to my disposition ; wher-
 in I secretly ioyed more then a
 Generall that gaines a conquest
 by stratageme. Assuring your La-
 diship, if the prayers and admoni-
 tions

tions of the one, can make the other immortall, her ioyes are perpetuall, and our nuptiall eternall; which spirituall-wise prooves the greater affection according to the first institution, as will hereafter more at large appeare, if God giue a blessing to my second Edition. In the meane time I prostrate my selfe vnder the chastitie of your pious vertue and favourable censure, resting constantly your seruant, faithfully your lover, and eternally

Your Beadisman,

THO: BUSHEL.



*To the Right Worshipfull, his
indeered Friend, Sir
Matthew Cary.*

Vorthy Sir, knowing you
to be of a Noble, free, af-
fable disposition, makes
me to feare some Parasite might
worke an impression vpon the
goodnesse of your nature, where-
in I haue presumed to bequeath
these experimentall lines, as an
Antidote to preferue you from the
assault of familiar Flatterers; For
when my selfe was entring into af-
fectionation of popular applause, I
chose

chose mee an old itagger of the times, as a bosome friend to disclose my secret thoughts, according to the course of the world; but hauing made knowne my fantastick humor, hee seem'd to bee so much delighted in my vaine glorious speech, as perswaded me they were but tricks of youth, and sutable to others, which soone kindled the fire of my affection into the flame of Prodigalitie: for of my selfe I was prone by nature, but being back't proued a mastiue curre; yet after the period of one yeeres experience, I assur'd him I much doubted, that my soule and bodie must answere for my continuall pride, bribing, drinking, and wenching; desiring his opi-

nion, whether it were not better to leaue off seruice, by reason custom had wrought such a priuiledge that I should hardly bee recal'd, liuing among so many that were addicted to the same follies; and that my selfe spent more idly, then I got lewdly; but his reply to mee was like some insinuating Statesman, that applaudes his Souereigne whatsoeuer hee sayes, be it right or wrong; not for that their Iudgements are weake, but by reason their hopes, fortunes, and greatnesse depends vpon the frowne or fauour of them. Euen so, this Sycophant, in expectation of pettie curtesies, gaue way to what my fantasticke humour desired; guilding ouer the foulennesse of
of

of my vices, with those pleasing
 delights ; that my pride was but
 fit for the place, and equall to my
 fellowes ; For drinking, it was but
 according to my betters , and ex-
 pected from others ; for my bri-
 bing they were but gratuities pra-
 ctised by my predecessours, and as
 for my wenching, they were only
 errours of youth bred by nature,
 and subiect to all men. But
 touching my reuolt from seruice,
 by no meanes hee would not con-
 sent, alleadging I might profit my
 selfe, pleasure my friends, and help
 the distressed. Thus did this cock-
 atrifing Matchauill looth mee vp
 in all my loathsome pleasures, till
 at last I told him I was credibly
 enformed that the world laugh't
 at

at me ; who presently replyed, It was but the liuery shee gaue to all men , intimating , if I would but continue one yeere more, my selfe should so much goe beyond the spungie braine of common knowledge , that humanitie would dissolue their crueltie into curtesie, alleaging it were Romane like to spurne at the frowne of fortune, and in sleighting the calumnious tongues of men , I was more then heroicall : Which eleuated my weather-cocke disposition into laughter and action, vntill , I had both equal'd the dog to his vomit, and ruinated mine owne soule. Wherein, Christ knowes, I now daily with the plagues of Egypt had been my delights, rather then
he

he my associate, or those my companions. For I call God to witnes,
 I would cancell the debt I owe to nature, but to call in the errours of my former follies. O then, sweet Sir! let the infortunate spectacle of your friend, preuent the danger in your selfe, and beware of these smooth factors for the Deuill, whose inchanting wordes I feare doeth hazard more young mens soules, then the originall sinne of nature: Hoping my late repentance will extract a timely reformation, if you finde cause by the faithfull friend your owne conscience.

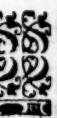
To



*To his approued beloved M^r.
Iohn Eliot Esquire.*



He ample testimony
of your true affection
to wards my Lord *Verulam* Viscount Saint
Albans, hath obliged me your ser-
uant. Yet least the calumnious
tongues of men might extenuate
the good opinion you had of his
worth and merit: I must ingenu-
ously confesse that my selfe and
others of his seruants were the oc-
casion of exhaling his vertues
into

 into a darke eclipse; which God knowes would haue long endur'd both for the honour of his King, and good of the commonallie; had not we whom his bounty cursed, laid on his guiltlesse shoulders our bale and execrable deeds to be scand and censur'de by the whole Senate of a state, where no sooner sentence was giuen, but most of vs forsooke him, which makes vs beare the badge of Iewes to this day. Yet I am confident, there were some Godly Daniels amongst vs; howsoever I will not mention any for feare of attributing more then their due, and offending others; but leaue the sequel to their owne consciences, who can best iudge of innocencie. As for

for my selfe with shame I must acquite the title, and pleade guilty; which grieues my very soule, that so matchlesse a Peere should be lost by such insinuating caterpillars, who in his owne nature scorn'de the least thought of any base, vnworthy, or ignoble act, though subiect to infirmities, as ordain'de to the wisest: for so much I must assure you was his hatred to bribery, corruption, or symmonie, that hearing I had receiu'de the profits of first fruits for a Benefice, which his pious charitie freely gaue, presently sent to me, and being asked of his Lordship, I sodainly confessed, whereupon hee fell into so great a passion, that repli'de, I was curld in my

my conception, and nursed with a
 Tiger for deceiuing the Church,
 threatning I should be no longer
 his seruant; for that one scab'de
 Sheepe might infect the whole
 flock. Yet notwithstanding, vpon
 my submission, the noblenesse of
 his disposition forgauē me the fact
 and receiue me into fauour; but
 neuer could obtaine a spirituall li-
 uing afterwards: which makes me
 certainly belecue they that mini-
 ster'd those hellish pils of bribery,
 gilded them ouer, not onely at first
 with a shew of gratuity, or in the
 loue of courtesie, but waited the
 opportunitie of his necessitie: o-
 therwise it had beene impossible
 to haue wrought an impression.
 So that by such stratagems the wi-
 fest

lest men may proue weakeſt amongſt all officers ; for thoſe whole conſciences are innocent of mitigating iuſtice, either by bribery, gratuity, frienſhip, fauour or courteſie, let him caſt the firſt ſtone and be canoniz'd for a Saint vpon earth. But the report goeth, that it is the policy of other States, when once the ſubieſt groanes vnder oppreſſion, to ſelect ſome man of worth for allaying clamor of the vulgar, and congratulate the giddy multitude: which if his miſfortune were ſuch, he was not the firſt, nor, I am confident, wilbe the laſt. So that in time it may reflect ſome comfort to you and others that honoured him in their hearts, but not with their lips.



*To my Christian Brethren
the Offsprings that proceeds
from Vniuersities.*



Beloued Brethren if
you haue past the ex-
ercises, Ceremonies,
and degrees with ap-
prou'd allowance by
the cōmon lawes of man to take
the orders of Priesthood, Mini-
ster, Teacher, Pastor and Shep-
herd, which is the most worthy,
honorable & blest title confirm'd
on man. Let not then (Deare
K brethren)

brethren) my affectionate aduice
 be displeasing, in perswading your
 diligent resolutions to search the
 lawes, statutes, and commands
 which God both requires and ex-
 pects at your hands ; for if any
 of you vndertake the tuition of
 soules, and then by the neglect of
 your duties, there should perish ei-
 ther man, woman, or child, you
 are to answer for their sufferings,
 though no ease to the parties grie-
 ued: So that as the dignitie of your
 profession doeth excell the power
 and authoritie of Kings, Empe-
 rours, or Monarches ; euen like-
 wise their perils, hazards, and dan-
 gers are equall to their greatnesse
 by how much the one com-
 mands ; but the bodie temporall
 and

Ezek. 23.

aduice and the other Charge of the soule
 g your eternall. O then, gentle Sirs, let
 th the me intreat you for my poore bre-
 hands threns sake, Gods glory, and the
 nd ex safegard of your owne soules,
 if any search narrowly into the fraile
 ion o dispositions & conditions of your
 glect o owne natures, and then ponder
 rish ei whether your abilities are of that
 d, you efficacie and power to discharge
 erings, so noble a calling, without degra-
 es grie dation of the title, perill to your
 of your soules, and losse of our poore bre-
 power thren, setting aside the president
 Empe of others, which I pittie some,
 n like feare diuers, suspect the best. Yet
 d dan I hope there will bee found many
 tnesse righteous *Abrahams*, chaste *Lots*,
 com godly *Daniels*, and patient *Iobs*. O-
 porall therwise, wee of the Laitie are in
 and

great danger, if the Clergie should be lost : for how can the bodie liue when the head is dead. First, then deare brethren, let mee perswade you to follow the old Prouerbe, Looke before you leape, read and consider vpon the oath requir'd by man ; next, examine your hearts if you can keepe the same which is expected by God ; then, whether you are in loue and charitie, whether more flesh then spirit, more addicted to pleasures then deuotions, more delighted in worldly trifles, then heavenly treasures, or whether more for reuenue of the place, then Gods glory, and profit of your brethren. For if any of those temporalities haue gained the vpper hand, yet it were

should were weakenesse to attempt, but
 bodie madnesse to vndertake, vnlesse
 First, you can command them, not they
 e per- you. Otherwise, your soules are in
 Pro- danger, and they infortunate that
 leape, are planted vnder your iurisdiction.
 e oath on. For beleeue it (hopefull Sirs)
 mine you cannot serue God and Mam-
 e the mon, which thole vainely expects ^{2 Cor. 11.}
 God; remission, whose liues be not an-
 e and swerable to their profession: for if
 a then the Deuills should omit their ac-
 asures cusations, yet the poore soules,
 ghted which perish vnder their tuition,
 uenly will cry out vengeance for their
 for re- condemnations, and God is iust, as
 s glo- he is mercifull; So that I feare their
 chren. language, *Doe as I say, and not as I*
 ralties *doe*, will not protect them. Yet,
 , yet it worthy Sirs, you perceiue the cal-
 were

ling was honorable from the institution, and the reward is glorious about any, if you live answerable. But on the contrary, miserable, wretched, damnable to your selves and others that neuer injur'd you; so that it is better to bee an open wicked man, then a luke-warme Christian Diuine; for the one ruins but himselfe, the other hazards many, yet I had rather be no man then either of them. Wherefore, deere brethren, if vpon mature deliberation, you finde your selves able to encounter those enemies, which originall nature and custome hath claim'd a priuiledge, goe on boldly in the celestially enterprize, and take these precepts along with you, as a help
to

nstifi- to your pious indeauours. Let the
 rious sensible faculties of your hearts be
 able, holy, religious, and zealous to-
 able, wards God, with an inward af-
 elues fection to edifie your charge, ac-
 you; cording to the directions of
 open Christs Catholike Church exprest
 arme in holy Writ, not making any dif-
 one ference or respect of persons. In-
 r ha- struct them publikely, admonish
 er be them priuately, rebuke them
 them. sharpely, and if those will not re- Iam.2.9.
 fvp- call them, proclaime it openly,
 inde without fearing the displeasure of
 inter any humane creature. For they
 l na- are not worthy to bee Comman-
 n'da ders, that either distrusts in their
 n the Generall, or feares their Souldiers.
 hese But aboue all let me intreat you to
 help be mindfull of Baptisme, The Sa-
 to crament,

crament, and visiting the sicke:
 For the first easeth your, professi-
 ons; the second testifieth your in-
 tegrities; and the third dischargeth
 your duties. For as it confirmeth
 their saluation or damnation; so
 likewise it remaines the highest
 pinnacle of your profession: and if
 it be possible (adopted Sirs) enter-
 taine no wedlocke, but rather
 strue to curbe nature with spare-
 nesse of dyet, then satisfie the flesh
 to vse such helpers. For your selues
 had need bee well grounded with
 inward spirations, nay in a man-
 ner gods on earth that vndertake
 such bosome friendes, and per-
 forms the weightie charge which
 will bee requir'd at your hands;
 hoping your owne innocencies
 will

sicke: will neuer bee tempted to appeare
 ofessi- in any spirituall preferment by the
 our in- way of *Simon Magus*, or helpe of ^{AA. 3.}
 rgeth his coadiutors: for surely those are ^{15.}
 rmeth neuer consecrated by God, nor al-
 on; so lowed by Lawes. How then (gen-
 ighest tle Sirs) in your owne conscien-
 and if ces can they absolue, baptise, in-
 enter- struct, or minister the Sacrament,
 rather but with a trembling feare of
 spare- murdering the soule, like a ty-
 e flesh rants conscience that is imbru'd in
 selues blood. O then you anointed
 with branches, bee not perswaded by
 man- a mould of clay to trench in so
 ertake great a crime, knowing your
 d per- selues as yet vnspotted. In so
 which doing, Gods Name will bee glo- ^{Matt. 12.}
 and; rified, your brethren edified, and ^{50.}
 encies
 will your

your owne duties discharg'd ;
which will remaine presidents to
others, ioy to your parents,
comfort to your friends,
and happinesse to
your Soules.

To



*To my wel-wished Christian
Brethren, the Laitie.*



If any of you are so
infortunate, as to
detaine the Rights
and Profits, which
was ordained by

To God for the maintainance of the
Church and members therof; Let
mee beg vpon my knees, as with
teares I write it, that you make re-
stitution, contrition to God and
man. For if your consciences pre-
iudicate they are wrongfully
kept backe, and yet willfully con-
tinues,

/
 tinues , can it bee denied but that
 you rob God of his Iustice , if you
 expect saluation by the death and
 passion of our Sauour; though ad-
 mit you will plead prescription by
 Act of Parliament, and that it was
 and is lawfull for you to receiue,
 continuing so long in descent from
 your ancestors. Yet, my deare Bre-
 thren, I pittie your weake, Right,
 Title, and Interest ; for that it was
 not warranted from Heauen, but
 by Gods permission confirm'd in
 Hell. So likewise you may plead
 damnation from your forefathers
 for foure thousand yeres together,
 which is the more ancienter title,
 and surer to descend , if from your
 hearts proceed not repentance.
 Howsoeuer , fearing you should
 suspect

t that suspect spleene or imbecillitie: Let
 f you mee intreat you to search the re-
 n and cords of holy Writ, and if there
 gh ad- your selues find God pardon any
 on by one man that robbeth the church,
 t was without it were in ignorance, or
 ceive, satisfaction by vnfained amend-
 from ment, remaine as you are. But on
 e Bre- the contrarie, looke vpon the
 ight, dreadfull death of *Ananias* and *Sa-*
 e was *phira*, for detaining some part of ^{Actes 5.}
 , but their owne goods by deceit from
 n'd in the Apostles: much more you,
 lead that not onely take your own, but
 thers other mens; when Christ him-
 ther, selfe saith, *Giue vnto Cesar that*
 title, *which is Cesars.* And if God would ^{Mat. 22.}
 your not spare his owne Tribe for one
 ance. offence, certainly (deare Brethren)
 ould hee will not omit you which ob-
 spect stinately

Rom. 11.
21.

stinately persist in the same: for that hee is a iust Iudge; as hee is a mercifull Sauour; but peradventure you will obiekt, the inducted partie is more vicious then vertuous, more wicked then religious; howsoever it is the sustentation of his birthright, and ought not to be diminished. But assuredly himselfe and those are accursed that instituted him, by how many soules perish with his carelesse neglect. O, beloued Brethren, if you would but ponder with your selues of the strickt account which will be required from you and them at the day of Iudgement; I durst engage my life, there is not one true Christian, but would rather choose to bee fed himselfe, wife, and

e : for and family, with the almes of cha-
 ee is a ritie , then liue wrongfully on the
 duen- tythes of Laitie ; for question-
 ucted lesse , as they nourish the bodie,
 vertu- they starue the soule. All which I
 ous ; leaue to your owne consci-
 ion of ences , praying daily
 t to be for reforma-
 nselfe tion.

insti-
 soules
 glect.
 would
 es of
 will be
 em at
 rft en-
 t one
 rather
 wife,
 and

To





*To my unmarried Christian
Brethren.*

BEst beloued Sirs , if you
be not so fortunate as to
performe your chaste sin-
gle liues , according to the Apo- 1 Cor. 7. 2.
stles words , which placeth your
selues next vnto God, but must of
necessitie haue the vnion of se-
cond helpers. Let mee, your wel-
wishing Brother , aduise each of
you to entertaine diuine religious
thoughts in the daily contemplati-
on of your choice , before you at-
tempt so weightie , and great a
L charge,

charge, which will be demanded at your hands, otherwise it may seeme a hard and ouer-strict captiuitie in being bound and thrall with the cares and humors of another: for if it should fall out that any of you doe meete with more bone then flesh, more flesh then spirit, your liues will alwayes bee most miserable and wretched, as by woefull experience diuers of your predeceffours can informe you; that for one houre of their folly, being a fault committed without malice, and by meere ouer-sight; yea many times to obey the aduice of Parents, they brought themselues into a perpetuall bondage: Which accustomed misery (deare Brethren) proceeds from
a frail

1 Cor. 7.
28.

ended
may
apti-
thrall
of an-
t that
more
then
es bee
d, as
ers of
forme
f their
mitted
eere o
o obey
rough
all bon
misery
ds from
a fraile

a fraile imbecillitie of nature, and
want of spirituall discipline; they
hauing not grounded themselues
vpon the fundamentall points of
marriage. For belecue me (gentle
Sirs) if that your chiefeft and only
end bee not to auoid fornication,
and a desire of procreation to glo-
rifie God by a mutuall societie,
your Nuptialls were neuer solem-
niz'd by him, nor allowed by his
lawes. For it were impossible, if
God had a hand in the coniuncti-
on, that euer there should pro-
ceed either iealousie, malice, rage,
or any other miserable condition.
But it may be, some will reply, that
the Scripture confirms all marri-
ages are made in heauen: So li'
wise you know Christ died for all
sinners,

L. 20, 16

1
2

sinners, yet few are the number
 that shall be saued, by reason the
 one wants, either beliefe, a good
 life, or true repentance, and the
 other omits performance according
 to the first institution, which
 makes both dangerous, fearefull,
 and infortunate, for that humane
 creature rather depends vpon the
 weakenesse of his owne strength,
 then Gods promises; the allure-
 ments of Satan, then the blessings
 of our Sauour. O then, my vnited
 brethren, let neither beauty allure,
 honor tempt, lust prouoke, wealth
 encourage, nor parents compell,
 for they are all both imperfect
 and fatall, without you sweetly
 asper them, by reducing their
 extremities into the chastitie of
 vertue.

vertue. Likewise, deare Brethren,
 there is another charge impos'd,
 greater then the former ; whereof
 you must haue an especiall care to
 edifie your wife, children, and fa-
 mily in the commands and seruice
 of God. For if any of them perish
 by your neglect, the soule of you
 must bee sure to answer for it,
 which grieues my very heart to
 behold so many of our predeces-
 sors runne the hazard of eternall
 perdition, by this one transgres-
 sion in parents. For most com-
 monly they neuer thinke so much
 of the mutuall loue in glorifying
 God, as the reuenue of wordly
 profit, and temporall honor. Nay,
 I haue knowne some parents will
 marry the wise to the foole, which

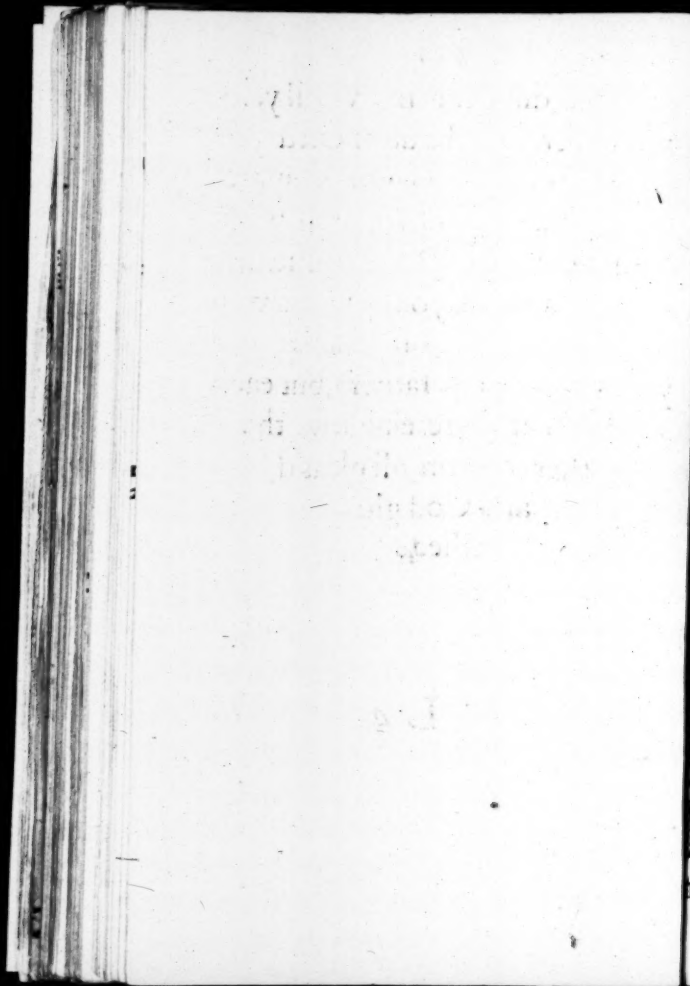
makes themselves prooue tyrants
 to the of-springs of their loynes,
 for a little wealth to binde the li-
 uing to the dead ; but assuredly,
 1-3-13 howsoever it is carried in the sight
 of men, they are accursed before
 God, and those infortunate that
 must suffer the bondage, who at
 last will cry out vengeance on the
 1-2 parents that begot them : which
 is the greater crueltie, but iustly re-
 warded. Wherefore (beloued Sirs)
 if I were worthy to aduise, there
 should none follow the parents
 humours, yet please both parties
 according to the lawes of God,
 which not any is to obey further.
 Let then your selues but mitigate
 your fond and childish affection ;
 your parents suspend their rash
 couetous

couetous dispositions, vntill yeres
 and experience haue indued you
 with reason and religion to apprehend
 your fathers counsell without
 repentance. By this meanes
 the iniquitie of your fathers will ^{Ezek. 1}_{20.}
 not light vpon your selues, nor
 yours vpon your fathers, but each
 of you shall receiue ioy, the
 other comfort, all pleas'd,
 and God glorified.

L 4

To







*To his Christian Brethren
Uniuerfall.*



IF any of your hands haue beene wilfully guiltie in sheding the blood of your Christian brother; let me humbly craue for appeasing Gods iust wrath, and safegard of your owne soules, that forthwith you abdicate all scruples, doubts, or feares; and retire your selues vnto some wast desert, or religious Monasterie: there meditate on the crying finnes you haue

haue committed, what a great
 God you haue offended, and what
 torments you haue deserued ; ap-
 plying dailye to your deadly
 wounds the salve of sighing
 grones, sobbing, teares, and in-
 ward sorrowes, accounting each
 of your selues not worthy to liue
 nor inhabite amongst Gods crea-
 tures. Otherwise, dearly beloued
 I should sooner beleeeue there was
 no hell, then such a transcendent
 sinne will bee admitted into hea-
 uen ; for you should much rob
 God of his sacred Iustice, in ex-
 pecting saluation by his death and
 passion, without your hearts and
 vitall parts penetrate a proporti-
 on of bleeding sorrow in lieu of
 contrition ; which to make the
 true

2 Cor.
 4. 17.

great truth more perspicuous, let mee
 what treat you to search the penfill of
 d; apoly Writ, & if there you find God
 deadlyardon any one man (though they
 ghing were his anointed) without so
 and in true and vntained repentance, as
 g each neuer afterwards to commit a hei-
 to liue, ous sin, nor wilfully any other,
 s creatut remain'd to their dying dayes
 eloued in the mournfull melodie of fa-
 re wasing, watching, and praying; yet
 endentould not all these submissions,
 to heaontritions, nor petitions, extin-
 ch robuish the hatred hee bare to so in-
 in exumane a sinne; but would pu-
 ath and sh them temporally, though in
 rts and e multitude of his mercies sau'd
 oportem eternally. O then, vnfortu-
 lieu-ate brethren, seeing the case is so
 take theuitable wretched, betake your
 true selues

selues to the same true repentance
 for preventing the danger of
 dreadfull a ruine; and I am con-
 dent you will be restor'd, though
 the fact is fatall, yet 'tis finite, and
 Gods mercie infinite. But on the
 contrary I lament your miserie,
 pittie your calamities, and feare
 your destinies; for certainly
 that would not spare the root,
 vpon such austere contritions, it
 much to be doubted he will neuer
 forgiue the branches vpon le-
 submissions. And those Diuine
 which shall aduise you to a more
 short and easier way of humilia-
 tion, I am assur'd in the end, you
 will finde them not your friends
 but your flatterers, for they do
 not warrant you: Yet by leading

Ezek. 33.

Iohn 20.

Sap. 21.

Rom.

11. 21.

pentance remainder of your liues sin-
 ger of rely, according to this prescrip-
 am conon, God himselfe protects you,
 though in the Old and New Testa-
 nite, aient, with these words, which
 ut on thill not be violated; That all sins
 misericordie upon true repentance were pardo-
 and feable; but the offence against the
 inely holy Ghost: and which is more, ^{Luke 12}
 root, protesteth he neuer forsooke a sin- ^{10.}
 nions, itter, without first a sinner forsooke
 will neum. O then (distressed Sirs) can ^{Ezek.}
 on lesou belecue but God is mercifull, if ^{18 21.}
 Diuine doeth condemne you, when
 o a mou may be saued if you are truely
 umiliarrowfull: why should you then
 end, yetertaine a thought of desperati-
 r friend, or bee perswaded by mortallist
 they da stay your conuersion; though
 y leadney should alleadge sustentation,
 yet

yet the bloodie sinne crieth for satisfaction, and God expects true contrition, or else no remission. But peradventure some will object that the Iurie hath acquitted them, or a Kings fauour pardoned. Admit they haue; the one power is but temporall, the other fence eternall, and for the other they may discharge the person, but not from the King of Kings, nor your owne consciences, which I appeale for your future comforts, Gods glory, and discharge of my Christian dutie. O then, forelorn Sirs, breake through the violent temptations of earthly creatures, accounting those friends traitors, those wiues *Iesabels*, and those ch

dre

Luk. 12, 5

h for children bastards, that shall desire to
 e&ts tru detain you one houre from the
 mission fruition of your apparent redemp-
 will ob tion. In so doing the Angels are
 acquite constant to make intercession for
 e pardon your restitution, and God will ne-
 he one uer deny absolution, seeing his
 the o greatest glorie is magnified
 he othe by your inward re-
 rson, c cantation.

Reu. 8.

3, 4, 5.

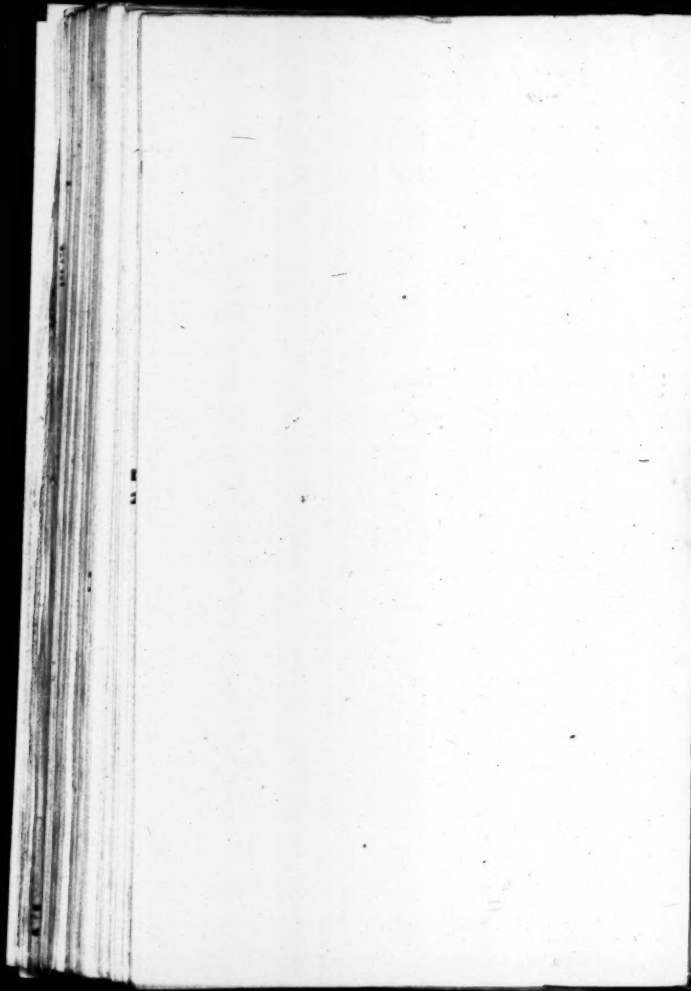
Luke 5.

52.

Iam. 2. 13

Mat. 9. 13

 To





*To my Christian Brethren
Uniuersall.*



V any of you,
my beloued,
hath ingendred
with the roote
of that originall 1 Ioh. 3. 8.
sinne, called
Pride; let mee, the fatall vassall of
the Christian world, perfwade a
suruey in the whole fabricke of
your *Microcosmos*; for that now
the prodigall pleasing pride of my
youth sounds the dolefull tune of
deadly damnation, as I feare your
M selues

selues continuing will equall my
 maladie, if not exceed my mis-
 rie; which to mee will rather ag-
 grauate sorrow, then extenuate
 my dolour. Wherefore, I beseech
 you for Gods cause, and safetie of
 your owne soules, bee no longer
 stiffe-necked, nor selte-will-con-
 ceited in so high an offence, as no
 onely deprives you from all eter-
 nitie, but bequeaths you to end-
 lesse miserie; which if the spectacle
 of my irrecoverable calamity, can
 not mollifie your detestable ini-
 quitie: Search but the penfill of
 holy Writ, and there you will find
 legions of Angelles abdicated of
 their dignities for the same offence.
 Besides; millions of your progeni-
 tors. Nay more, my adopted bre-
 thren

Judg. i. 6.

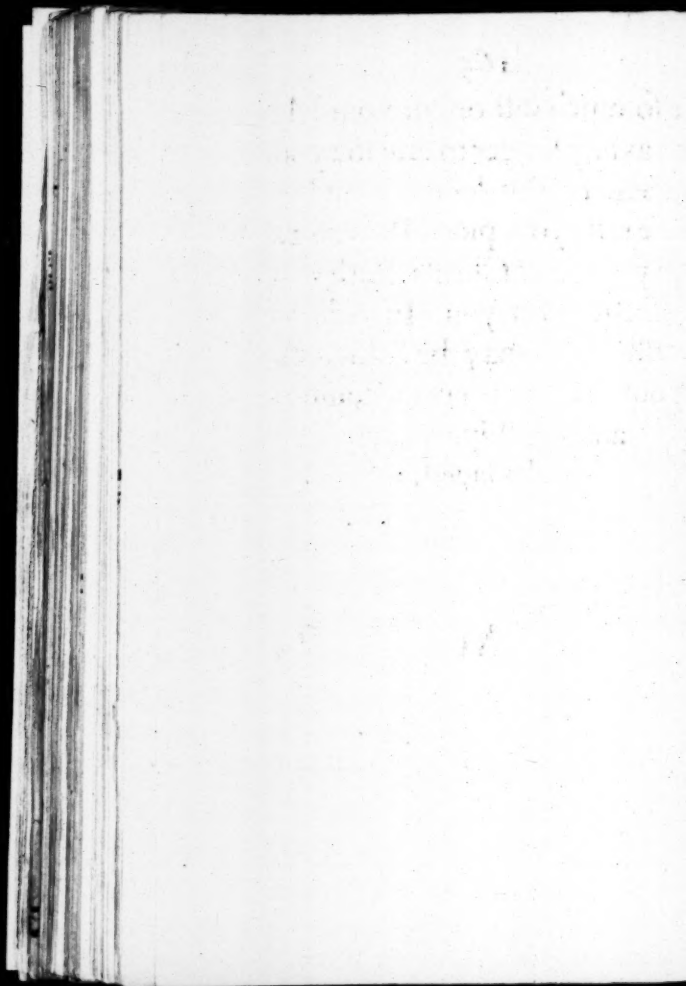
I my thren, I dare boldly say not one
 mile-man that sprang from the loynes
 er ag- of our first Parents, was euer ad-
 enuate mitted into Gods kingdome, with-
 eleech out his humilitie verified our Sa-
 etie of iours words, to become so inno-
 ongent of pride as a little child. How
 ll-con- then, dearest Sirs, can wee that are Mar. 13. 4,
7.
 , as not the branches expect more mercie
 all eter- then our forefathers, when Christ Rom. 11.
21.
 to end- not onely confirm'd the contrary
 e & ac- in his life of humanitie, but re-
 ty, can eal'd the same by his sacred
 ble in- Word to all his Apostles, as an as-
 enfill o- red marke of those that shall bee
 will fin- ected his seruants. O then, hope-
 cated o- belou'd, let not fraile nature de-
 e offence, intising world bewitch, nor
 progen- nishing honour seduce you;
 pted bre- then your tortured brother fore-
 thren

warnes, humane reason prohib
 bites, and God himselfe forbid
 vpon penaltie of eternall damna
 tion. Who then will saue you
 when Christs death, your owne
 consciences, and all his Ele
 are Iudge, Iuror, and witnesse a
 gainst you; None (my belou'd
 but Lord haue mercie vpon you
 I by woefull experience groan
 vnder the burthen, though God
 knowes my outward ornament
 alwayes exceeded my inward fa
 culties; yet so much consenting,
 I feare daily repenting will hard
 extinguish hellish tormenting.
 then, you (clayie tabernacles) make
 my miseries your timely pres
 dents, and be not so in loue with
 a Wildernesse, as to lose a Paradis
 ne

nor so much dishonour your Ma-
 ker, as any longer to crucifie your
 Redeemer. But let innocent Hu-
 militie raise you, pious Prayers re-
 store you, that Christs death may
 be effectuell for you. In to doing
 my afflictions may be mitigated,
 your dangers preuented, and
 all our shipwrackt
 soules saued.

M 3

To





*To his Christian Brethren
Uniuerfall.*

IF any of you
haue permitted
betraying nature
to inact so dead-
ly a sinne as de-
testable Adulterie, let my pre-
sent calamities preuent your fu-
ture miseries; otherwise I shall be
certaine to condole your deaths,
as I am confident you will curse
your births: for when you com-
mit that loathsome sinne of lust,
you waken the indignation of
M 4 Gods

Gods iust iustice ; witnesse your
 owne consciences . VVill you
 then persifist in offending, vpon
 hope of his mercifull suffering
 O my deare Brethren, I might
 sooner beleue the Deuill should
 bee called , then any of you cho-
 sen without so true a reformati-
 on , as your contrition shall ma-
 nifest the detestation before God
 and man. Otherwise, according
 to my poore iudgement , your
 conuerfion hath no foundation
 for Christ to consecrate his pious
 absolution . What your Genius
 may out of Rhetoricke po-
 licie , or selfe-wil'd fidelitie in-
 corporate a more easie way of
 sustentation by his death and
 passion ; Yet I feare those that
 depen

e your depend vpon such Diuinitie, tren-
 ill yeeches too neere the Diademe of
 , vpon his Sacred Maiestie, for euer re-
 fering? ceiuing remission by his miserie,
 might in regard God himselfe assures Iam. 2. 13
 should vs his Mercie and Iustice kisseth Psal. 85. 10.
 ou cho each other. But peraduenture,
 formati- some of you will not deny to
 all ma- reply, the wordes of my wic-
 ore Godkednesse; That which is bred in
 cording he bone, will neuer out of the
 , your flesh. Howsoever I now find the
 ndation Apostles saying to be true, He that
 is pious lues in the flesh dyes in the spi-
 Genius it; For it speakes death vnto
 ke po- nee, and I am perswaded (vpon
 litie in- continuance) damnation to each
 way off you. O then, co-partners, let
 ath and ny too late vicious affection
 ose that ause a timely depriuation; for
 depend when

when I beheld (by diuine prouidence) the naked trueth, then I found his fatherly commiseration had indued man with the facultie of reason to bridle stiffe neckt nature. Besides, vpon extremitie ordain'd him matrimoniall vnitie for auoiding inconstancie. But searching into the chastitie of sauage beast, I loath'd my selfe, and hated the inchanters; which so sure as there is a God, each of you must doe the like either in this life, or bee forced in the other to your condemnation without redemption. O then, I beseech you, that as the imaginarie creatures of your Maker, bee a little more moderate then the brutish beast, that God
ma

ne pro- may ioy in your creation, and
 there reward your foules with salua-
 misera- tion ; Otherwise, as your con-
 th the ceptions were wretched in the
 e stiffe wombes ; so I feare preiudi- PROV. 1.
 on ex- cate torments will follow your ^{24.}
 trimo- tombes. Wherefore then, bap-
 incon- tized Christians, will yee bee a-
 nto the ny longer deluded with wicked
 loath'e *Iesabels*, or betraying *Abime-*
 nchan *lechs* ? When G O D himselfe Ezek. 18.
 re is a ^{23. 25.} protesteth you may yet bee sa-
 doe the ued, if you doe but truely re- Luk. 5. 32
 bee for pent. What father could haue
 ur con- said more ? What Sauour would Matt. 9.
 nption haue demanded lesse without de- ^{13.}
 that an- fying his Essence to satisfie your
 of you basenesse ? I appeale to your own
 model consciences, whether any of you
 at Go that knowes the danger, and yet
 ma will

will perseuere in so heinous a sin
 can expect remission by his death
 and passion : Howsoever , God
 forbid, that I should foretell your
 palace to be in hell. But if spiri-
 tions will not penetrate, curses
 nihilate, chastisements mollifie
 nor future torments terrifie ; giue
 mee leaue to mistrust, despaire in
 your atchieuing to the Paradise of
 Heauen. O , infortunate Sirs, in
 your greatnesse pleads protection
 remember God respecteth no per-
 sons, if your customary presidence
 pleads prescription ; remember the
 burning of *Sodome* and *Gomorrhah*;
 and if his mercies confer'd on
Mary Magdalene allures your pro-
 vocations ; remember his Iustice
 punished legions of your proge-
 nitors.

Aa. 10.
 33, 34.

Indg. 7.

niters. O my beloued brethren, it grieues my verie soule, that our Sauours compassion towards one offendour, shall be made a shelter for millions to continue in offending, when his iust Iustice executed vpon thousands for such transgressions, will hardly bring any to a true cessation, till the vice haue left them, not they it. Therefore I must conclude with Gods owne

Rene.2.

words, I will exercise Iudgement in weight, and Iustice in measure.

Apoc.
22.12.

F J N J S.
